

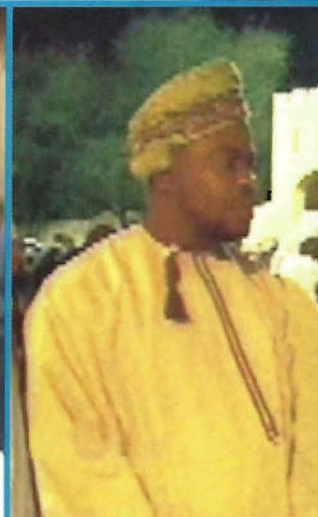
THE UNKNOWN ARABS

A large photograph of a man with dark skin and a beard, wearing a blue and yellow jacket, standing outdoors with a body of water and a hazy background.

Clear, Definitive Proof

Of the Dark Complexion Of the Original Arabs

And the Arab Origin Of the So-Called African Americans



By Tariq Berry

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In the name of Allah, The Compassionate, The Merciful

"Verily We created you from a male and a female. And We made you into peoples and tribes so that you can know one another. Verily the best of you in Allah's sight is he who is the most pious."

The Holy Quran

PREFACE

As its title implies, this book covers two topics. In the first part of the book, I attempted to correct the misconception that most people have of what a pure Arab should look like. I started by explaining the origin of this misconception and then proceeded to give a true picture of what the original Arabs looked like.

In the second part of this book, I demonstrated how the so-called "Black Americans" or "African Americans" are descended from a conglomeration of peoples and tribes of, for the most part, Arab origin. I showed how the so-called "Black Americans" or "African Americans" are in reality just as Arab as, if not more Arab than, any Arab in the Arab World today and should, in fact, be called Arab Americans.

My purpose is not to prove that the Arab race is better than any other race or to claim that people whose complexions are different shades of brown (as the so-called "Black Americans") are better than those whose complexions are "red" (as Europeans and those descended from Europeans). My purpose in writing this book is simply to revive certain knowledge that has, over the years, become lost or concealed.

I hope that readers understand the importance of having knowledge of the origins of peoples and tribes and knowledge of the complexions and appearances of these peoples and tribes. Having such knowledge can avert many conflicts. For example, the Palestinian problem, which has caused and continues to cause

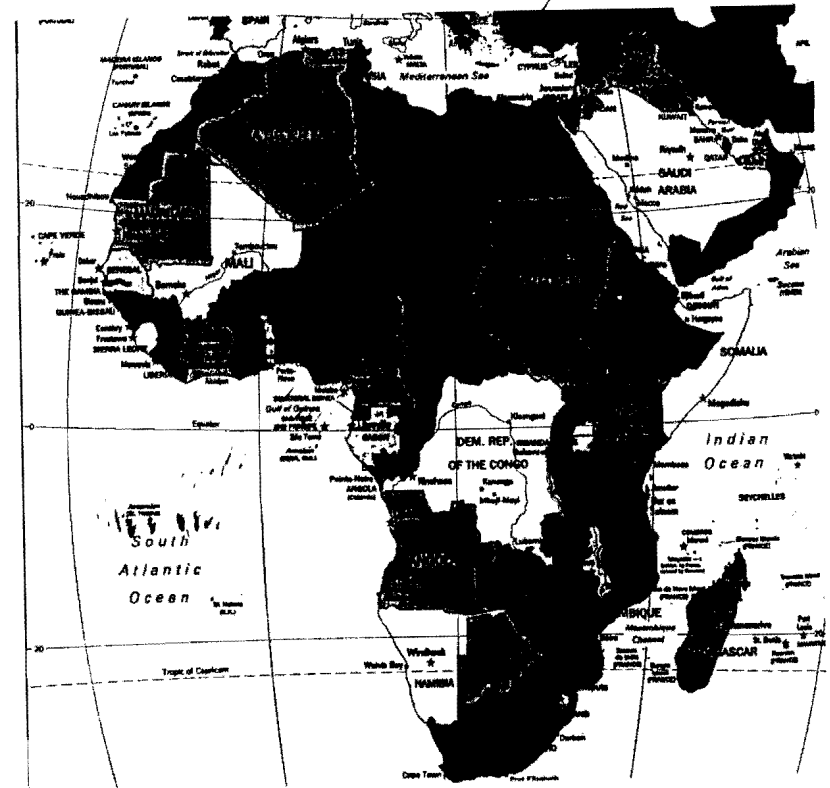
so many deaths, wouldn't exist if people had this type of knowledge that I'm trying to revive. A people have been stripped of their entire country as a result of the lack of this knowledge. Surely, if the world knew that the Hebrews, who are the cousins of the Arabs, were a dark-skinned people, the European Jews would never have been able to claim Palestine as their own. If it were common knowledge that the Hebrews looked like those in the picture below, the European Jews would never have even imagined trying to claim that they were Hebrews and that Palestine was theirs. So, I hope that no one suggests that this type of knowledge is not of great importance. I also hope that readers read all of the information in this book very carefully and truly understand it. There are many important facts in this book that cannot be found in any other book today.

Having said all of this, I would like to state categorically that what makes one individual better than the next is not race or color but character and I hope that no one is offended by any of the truths that I reveal in this book because it is certainly not my intention to be offensive to anyone.



Ancient Picture of the True Hebrews

Map of "the African continent"



AN INTRODUCTION TO THE ARABS

1

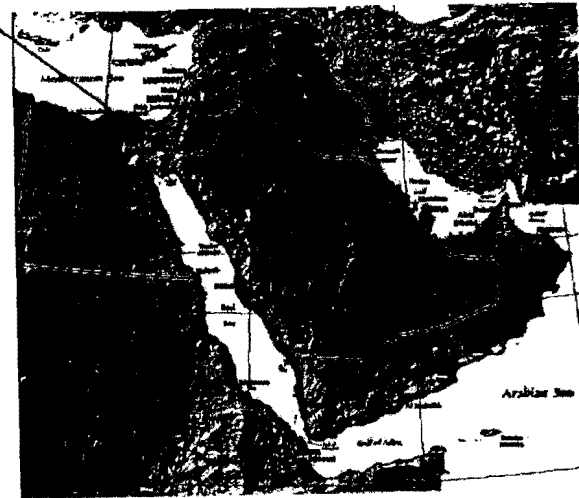
"Learn enough about genealogy for you to know your origin and to keep ties with your kin."

Saying of the Prophet Mohamed (PBUH)

Where the Arabs Are Found

The Arabian Peninsula, located a stone's throw from Egypt, Sudan, Eritrea, Ethiopia, and Somalia; on the eastern shore of that narrow body of water called the Red Sea, has traditionally been accepted as the place of origin of the Arabs (see map on previous page). The Arabian Peninsula and the so-called African continent were once connected. However, two events subsequently caused the separation of the area called Africa from the Arabian Peninsula. The first event was a depression in the Red Sea that took place many years ago. This depression left the area called Africa connected to Arabia only at the Isthmus of Suez. Finally, the area called Africa was completely separated from Arabia when the Suez Canal was built in the 19th century.

Isthmus of Suez



In spite of the fact that today there is an attempt to make a distinction between the people in the area called Africa and the people on the Arabian Peninsula, in reality, the area called Africa is nothing more than one of the areas that has been occupied by the Arabs since time immemorial. It must be understood that before the European colonists divided the world into different continents and countries, the existing distinctions between certain tribes in the area called Africa and those on the Arabian Peninsula did not exist. It was these colonists who decided that all of the peoples in the area that they called Africa were Africans, Hamites, or Cushites while only the people on the Arabian Peninsula were Arabs or Semites.

Ali Mazrui says in his book *The Africans A Triple Heritage*, "What a geological crack had once put asunder, the forces of geography, history and culture have been trying to bind together again ever since. Who are the Amhara of Ethiopia if not a people probably descended from the south Arabians? What is Amharic but a Semitic language? What is the Semitic language if not a branch of the Afro-Asian family of languages? Was the Semitic

parental language born in Africa and then exported across the Red Sea?" Or was it from the Arabian Peninsula originally and then descended upon such people as the Amhara?"¹

The people called Ethiopians or Abyssinians are in reality Arabs from the Yemen. In Arabic the name for Ethiopians is *El-Habash*. *El-Habash* is an Arab tribe that immigrated to the area now known as Ethiopia and the people there now are their descendants. Roland Oliver says in his book *The Dawn of African History*, "As far back as the seventh century B.C. waves of immigration from the already comparatively civilized Semitic people of the Yemen began to settle in the Ethiopian highlands, where perhaps two or three centuries B.C. they established a center at a place called Axum...In this land the newcomers, who called themselves Habashat (from which comes ultimately the name Abyssinia) developed their own language, Ethiopic, or Ge'ez as it is properly called."²

The truth of the matter is that many of the people and tribes in the area that the colonists called Africa were and are of the same origin as the people on the Arabian Peninsula. They had the same appearance and spoke different dialects of a common language. Under the term *language*, the *Encyclopedia Britannica* says, "...the work of several scholars suggested that Ancient Egyptian, the Berber languages, certain languages of northeastern Africa called Cushitic (e.g. Galla, Somali, Beja, and Afar (Danakil)), and perhaps others (e.g. Hausa) were remotely related to one another and to the Semitic family."³ The *Encyclopedia Britannica* further says, "The Hamitic-Semitic languages, a family of genetically related languages, developed from a common parent language that presumably existed about the 6th-8th millennia B.C. and was perhaps located in the present-day Sahara. Also known as the

Semito-Hamitic, Erythraean, Afro-Asiatic, and Afrasian language group, it is the main language family of northern Africa and southwestern Asia and includes such languages as Arabic, Hebrew, Amharic (the language of Ethiopia), and Hausa (the language of Nigeria and other parts of West Africa)."⁴

So, it appears that many languages that have traditionally been considered "Hamitic", "African", or "Cushite" are, in reality, different dialects of an ancient Semitic language or Ancient Arabic. These dialects, like the Himyarite dialect of Arabic, are incomprehensible to most Arabic speakers. No one doubts the fact that the Himyarites are Arabs. Himyarites are pure Yemeni Arabs descended from Himyar the brother of Kahlan and the son of Sabaa. Just as the Himyarites are Arabs and Arabic speakers notwithstanding the incomprehensibility of their dialect, these other people in the area called Africa are also Arabs despite the incomprehensibility of their dialects.

Dana Reynolds, of Columbia University, says that the early Greeks and Romans did not distinguish ethnically southern Arabians from the inhabitants of the Horn of Africa (Somalia, Djibouti, Ethiopia, and Eritrea). She says, "Strabo, around the 1st century B.C., Philostratus and other writers, speak of the area east of the Nile in Africa as 'Arabia' and the people are persistently and indiscriminately and sometimes simultaneously referred to as either Arabs, Indians, or Ethiopians, just as native Americans in Central and North America are characteristically grouped under a single term as 'Indians'. Strabo even went so far as to say that the peoples called 'Trogodytes', the indigenes of the ancient Horn, should not be called 'Ethiopians' as they were really 'Arabs'". Reynolds further says, "...it is clear from the ancient writings on the Arabs that the peoples of the Arabian peninsula and the nonimmigrant indigenous nomads of the Horn (Somalia, Djibouti,

¹ Ali Mazrui, *The Africans, A Triple Heritage* (London: BBC Publications, 1986), p.32.

² Roland Oliver, *The Dawn of African History* (London: Oxford University Press, 1961), pp. 22-23.

³ *The Encyclopedia Britannica*. (Chicago: Encyclopedia Britannica, Inc.)

⁴ Ibid.

Ethiopia, and Eritrea) were considered ethnically one and the same..."⁵

So, what must be understood is the fact that the Arab world is far more extensive than it has traditionally been believed to be. Many tribes and peoples who have for centuries been excluded from the Arab world are as much a part of this Arab world as any other Arab. Therefore, from this point on, it is pertinent that readers change the concept that they have had of who is an Arab and where the Arabs are found. By doing so, readers can read the facts contained in this book with an open mind.

Their Original Homeland

There has been much debate concerning the original homeland of the Arabs. Some scholars believe that they originated on the Arabian Peninsula while others believe that they originated in the area called Africa and that many of them later migrated east to the Arabian Peninsula. Among the scholars who believe that the Arabs originated in the area called Africa are Belcreef, Gerland, Bertin, Noëldeke, Maurice Jestro, Kean, Ripley and others. Belcreef formed his opinion as a result of the similarities in appearance and racial characteristics and linguistic links between the Ethiopians, Berbers, and Arabs. Gerland believes that the result of physiological studies and linguistic research support his view that the Arabs originated in Africa. He believes that North Africa is the original homeland of the Arabs. Another group of scholars state that East Africa is the original homeland of the Arabs. They base their opinion on the clear ethnological connections between the people in this area and the Semites.⁶

⁵ Ivan Van Sertima, The Golden Age of the Moors (New Brunswick(USA); London(UK): Journal of African Civilizations Ltd, Inc. Transaction Publishers, 1992), p.105.

⁶ Jawad Ali, El-Mufasssal Fi Taarikh El-Arab Qabl El-Islaam (Baghdad: Maktaba El-Nahda, 1976), pp.234-238.

Dr. Jawad Ali, author of *El-Mufasssal Fi Taarikh El-Arab Qabl El-Islaam*, disagrees with the view that the Arabs originated in Africa. He wisely observed that the similarities that exist between the people in the area called Africa and the people on the Arabian Peninsula are not the result of the Arabs originating in Africa, but as a result of the Arabs migrating many years ago from the Arabian Peninsula to the area called Africa.⁷ It is a fact that the Arabs have been immigrating to the area called Africa since time immemorial. The Ethiopians and many other peoples and tribes are the result of such immigrations.

The subject of Arab immigration to the area called Africa will be treated in greater detail later in this book. Regardless of the view held by many scholars that the Arabs originated in the area called Africa, the Arabian Peninsula is today recognized worldwide as the homeland of the Arabs.

"The children of Sam settled in the center of the Earth, which is between Sa'idna and the sea and between Yemen and Syria. Allah made the prophets from them, revealed the Books to them, made them beautiful, gave them a black complexion, and also gave them a black complexion with a light-brownish undertone...The children of Ham settled toward the south...Allah gave them a black complexion and gave some of them a black complexion with a light-brownish undertone...The children of Japheth settled in Safoun toward the north...They are light-skinned and very fair-skinned."

Hadith related by Ibn Abbas and found in
Taarikh El Umam Wa El Muluk
by El Tabari

⁷ Ibid. pp.236-237.

The Types of Arabs

"When the end of time approaches, the children of Kentura will make their appearance."

Saying of the Prophet Mohamed(PBUH)

The Arabs are divided into four different types, each having Sam the son of Noah as a common ancestor. All Arabs trace their origin to Sam the son of Noah and hence the word Samites or Semites used to describe them. The children of Sam the son of Noah are Lodh, Arfakshadh, Elam, Aram, and Ashudh. The four types of Arabs are the **Arab el-Baaida** (the extinct Arabs), the **Arab el-Aariba** (the Qahtani Arabs), the **Arab el-Musta'riba** (the Adnani Arabs), and the rarely mentioned **Banu Keturah**.

The Arab el-Baaida

The Arab el-Baaida (the extinct Arabs) are the oldest of the four types of Arabs. They are those Arabs that no longer exist as a tribe or a people. They have been either dispersed or destroyed as the result of some catastrophe. Subsequent to their dispersion, they became amalgamated with other tribes and peoples and formed new tribes. Their original tribes became forgotten and nonexistent or extinct.

There are many peoples and tribes today dispersed throughout the area called Africa and throughout the Arabian Peninsula who are descended from these Arab el-Baaida. On page 31, you will find examples of some of their descendants in the area called Africa.

Some tribes of the extinct Arabs are Ad, Thamud, Tasim, Jadis, Umaim, Jasim, Ubail, Abd Dakhim, Jurham the first, Amaliqa, and Hadura. For a clear picture of the connection that the different tribes of extinct Arabs have with each other and with the other

types of Arabs, look at tree 1 on page 14. Notice in the tree that the Canaanites, who are the ancestors of the Phoenicians and Carthaginians, are the children of the extinct Arab tribe called the Amaliqa. As you can also see from the tree, Elam, the father of the tribe of Elamites, is the uncle of the extinct Arab tribes of Abd Dakhim, Umaim, Tasim, and Amaliqa and the granduncle of the extinct Arab tribes of Ad and Thamud. In the back of this book are ancient, original pictures of the Elamites, which clearly show their complexion. Take a look at the pictures now and notice the dark complexion of these ancient granduncles of the Arab el-Baaida tribes of Ad and Thamud.

Harry Johnston insists, "The Elamites of Mesopotamia appear to have been a negroid people with kinky hair."⁸ No, Mr. Johnston! They weren't a "negroid" people with kinky hair! They were Semites; ancestors of the pure Arab el-Baaida tribes of Ad and Thamud. And yes, they had dark skin and kinky hair.

The Arab el-Aariba

The Arab el-Aariba are those Arabs descended from Qahtan the son of Abir the son of Shalikh the son of Qainan the son of Arfakshadh the son of Sam. These are the Qahtani Arabs. They are the second oldest type of Arab after the Arab el-Baaida or the extinct Arabs. These are the southern Arabs or those whose homeland is or was southern Arabia. As a result of the breaking of the Aram Dam and for other reasons, some of these southern tribes began migrating to different parts of the Arabian Peninsula and to different parts of the area called Africa. An example of such migration is the migration of the tribes of Aws and Khazraj, or better known as *the Ansar*, the Helpers of the Prophet (PBUH). These tribes migrated from southern Arabia to Yathrib, the Medina (city of the Prophet (PBUH)).

⁸ Harry H. Johnston, The Negro in the New World (London: 1910), p.27.

The Arab el-Musta-riba

The third type of Arab is the Arab el-Musta-riba. They are descended from Adnan who is descended from Ismail (Ishmael) the son of Ibrahim (Abraham) and Hajar (Hagar). These are the Adnani Arabs. They are called Arab el-Musta-riba because, unlike the other types of Arabs, they originally did not speak Arabic per se, but they later learned the language and adopted it. Their homeland is the northern part of the Arabian Peninsula. The Prophet's tribe, the Quraish, is from this type of Arab.

The Banu Keturah

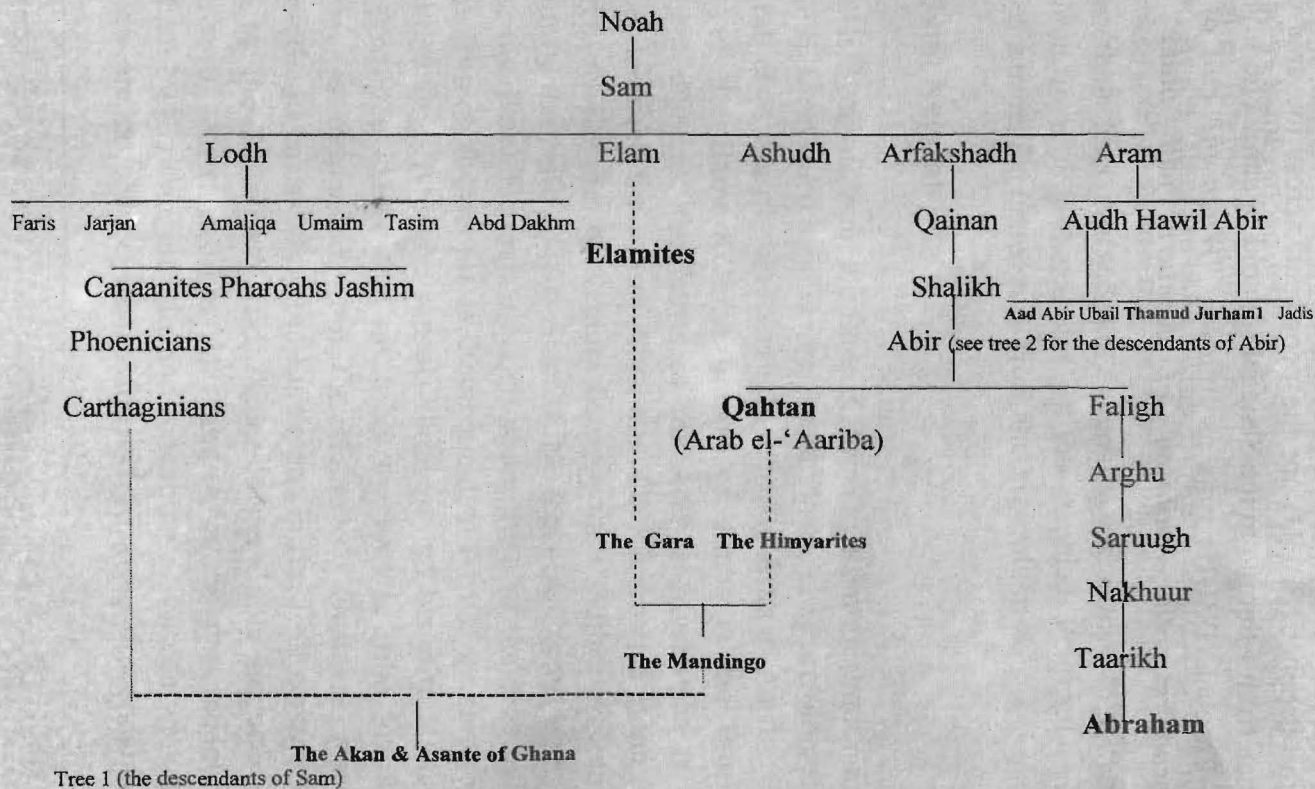
The last type of Arab, the Banu Keturah or Kentura (both names are used), for some reason is rarely mentioned. They are older than the Arab el-Musta-riba and younger than the Arab el-Aariba. The father of the Banu Keturah branch of Arabs is the Prophet Abraham whereas, the father of the Arab el-Musta-riba is the Prophet Ishmael, the son of Abraham. They are called Banu (the children of) Keturah or Kentura because their mother is Keturah (Kentura), the wife of Abraham. Like the other three types of Arabs, the Banu Keturah are also widespread in the area called Africa. In fact, the people in the area called Africa are said to be descended from Afer the son of Abraham and his wife Keturah. After giving evidence that his tribe, the Ibos (a tribe found in Nigeria), is descended from the Hebrews*, Gustavas Vascos (captured and enslaved by the Europeans in the 19th century and taken to the Americas) said, "Genesis very ably deduces the pedigree of Africans from Afer and Afra the descendants of Abraham by Keturah, his wife and concubine".⁹ Vascos' view that Africans are descended from Afer and Afra the descendants of

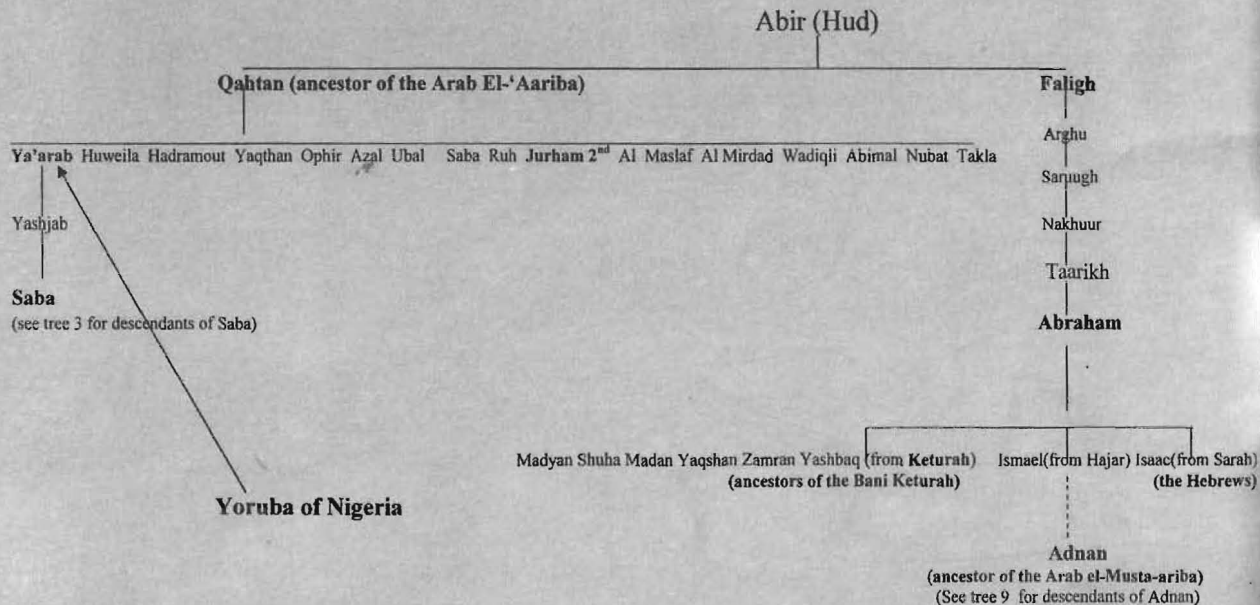
* Vascos did not realize that the descendants of Abraham through Kentura were not Hebrews, but Arabs.

⁹ Philip Curtain, Africa Remembered (Madison; Milwaukee; London: University of Wisconsin Press, 1967), p.82.

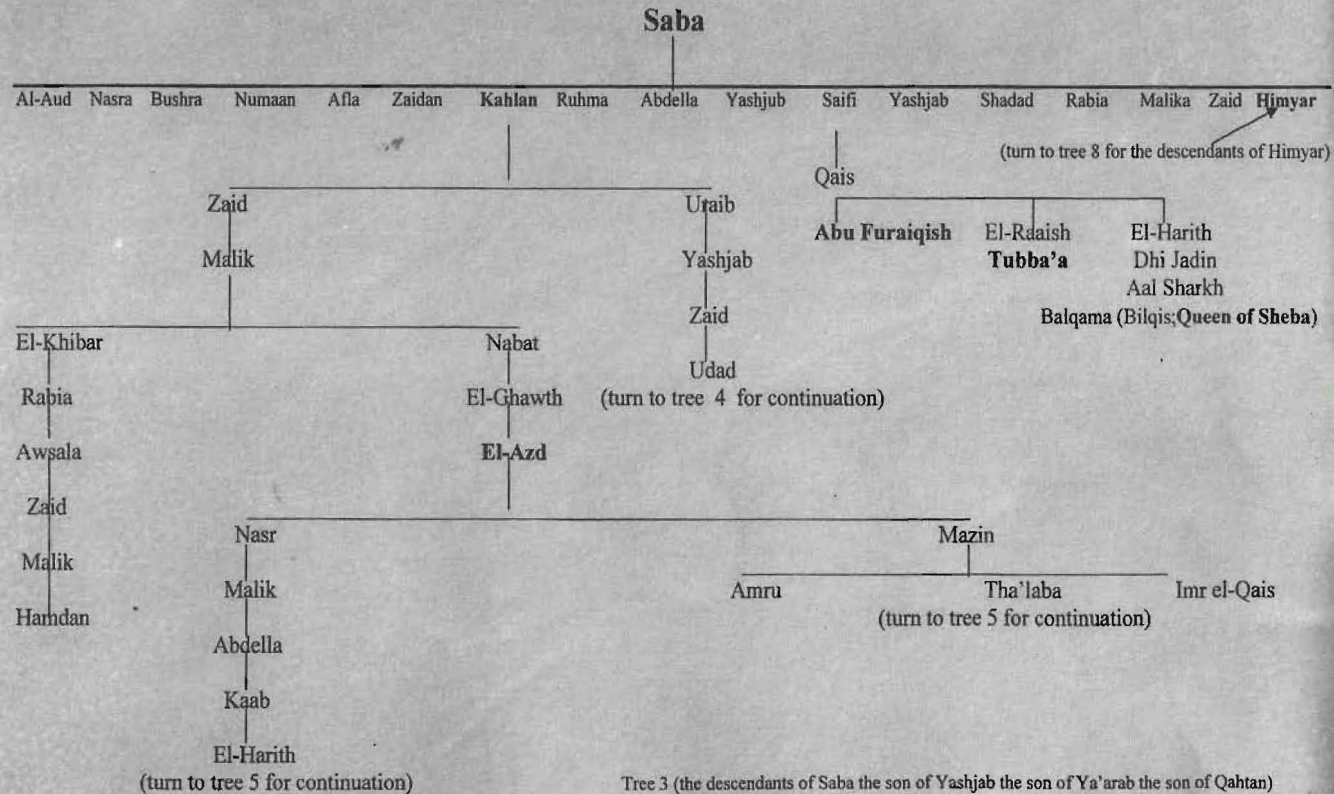
Abraham by Keturah is consistent with that of many Islamic scholars who state that the Banu Keturah mentioned in a saying of the Prophet (PBUH) are the people all across the area called Africa from Ethiopia to the Senegal (the old Sudan). The saying of the Prophet (PBUH) runs as follows: *"When the end of time approaches, the children of Kentura will make their appearance"*.¹⁰

¹⁰ Suleiman ibn El-'Ash'ath Abu Daud, Sunan Abu Daud, Mulaahim, 15.



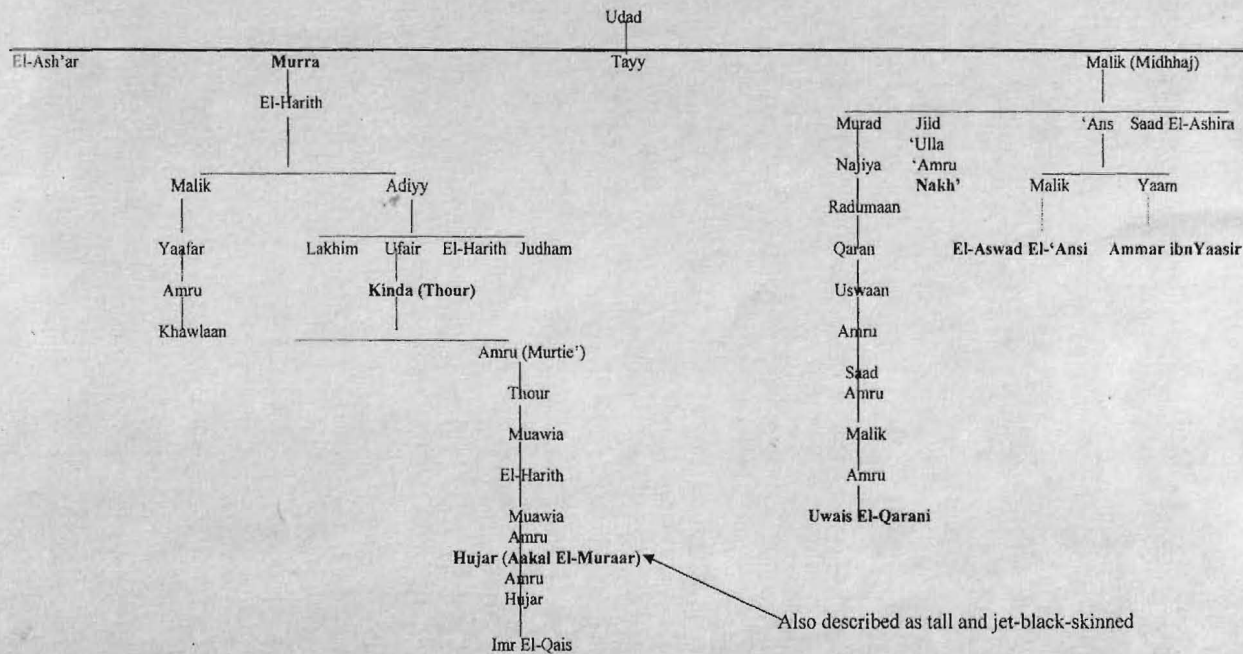


Tree 2 (the descendants of Abir the son of Shalikh the son of Qainan the son of Arfakshadh)

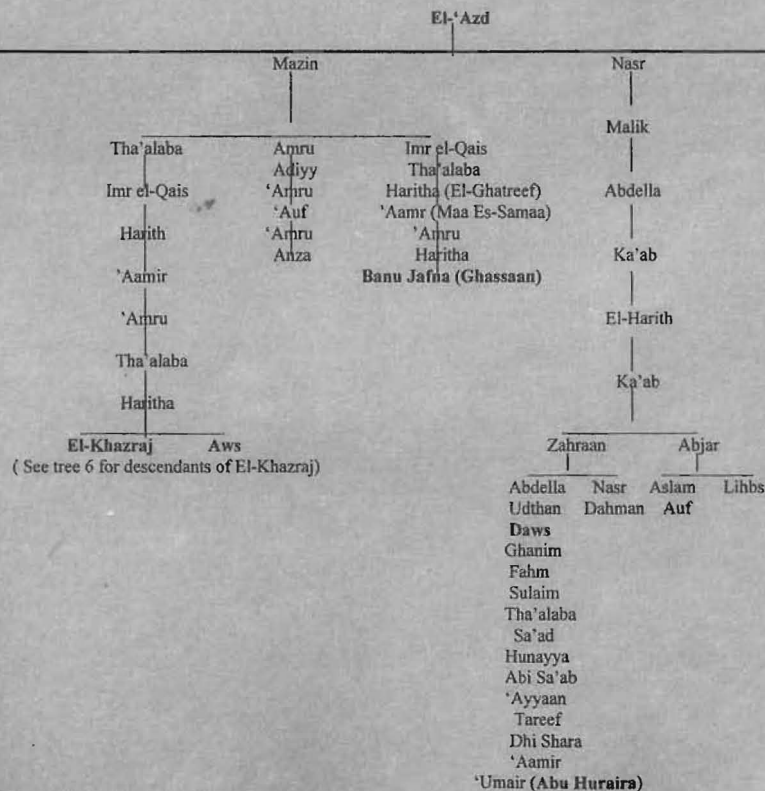


Tree 3 (the descendants of Saba the son of Yashjab the son of Ya'arab the son of Qahtan)

Tree 4 (the descendants of Udad the son of Zaid the son of Yashjab the son of Uraib the son of Kahlan)

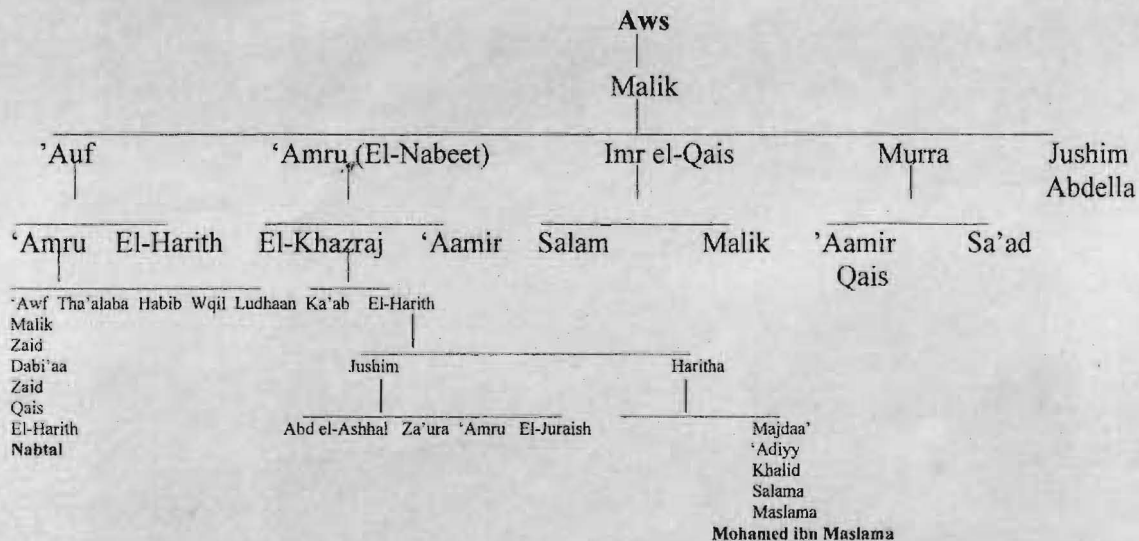


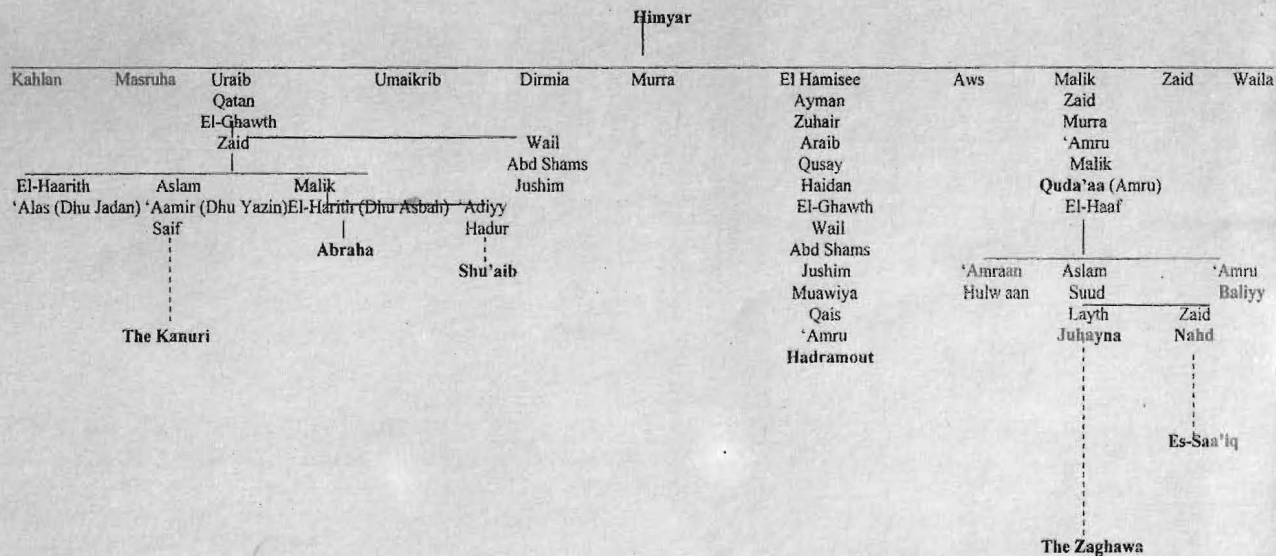
Tree 4 (the descendants of Udad the son of Zaid the son of Yashjab the son of Uraib the son of Kahlan)



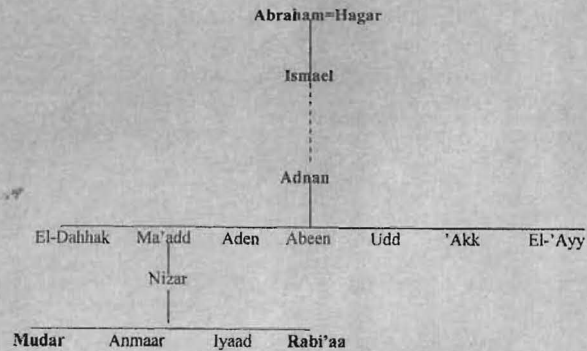
Tree 5 (The descendants of Mazin & Nasr, the sons of El-Azd)

Tree 6 (The descendants of El-Khazraj)

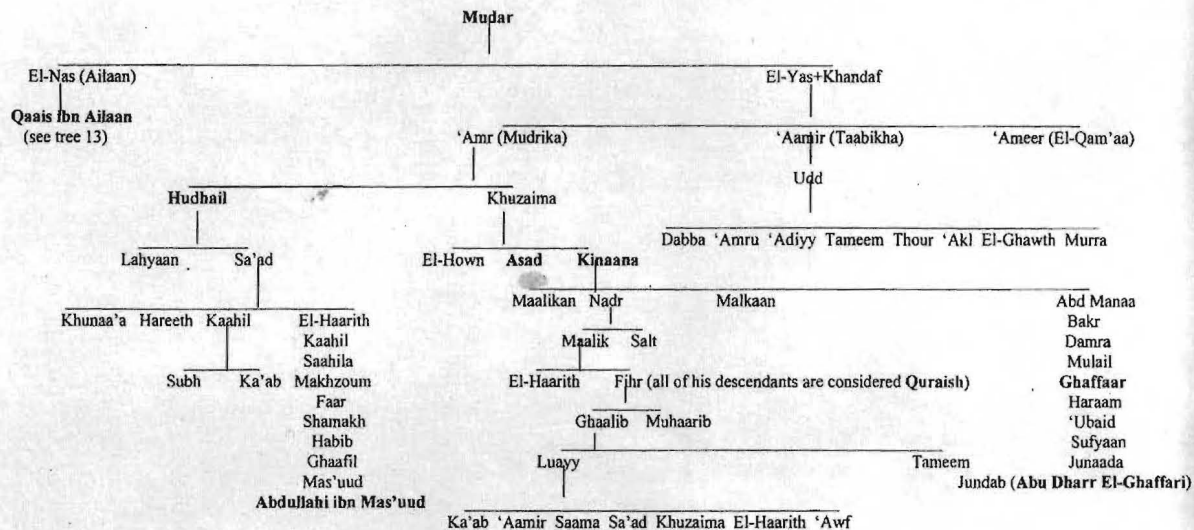


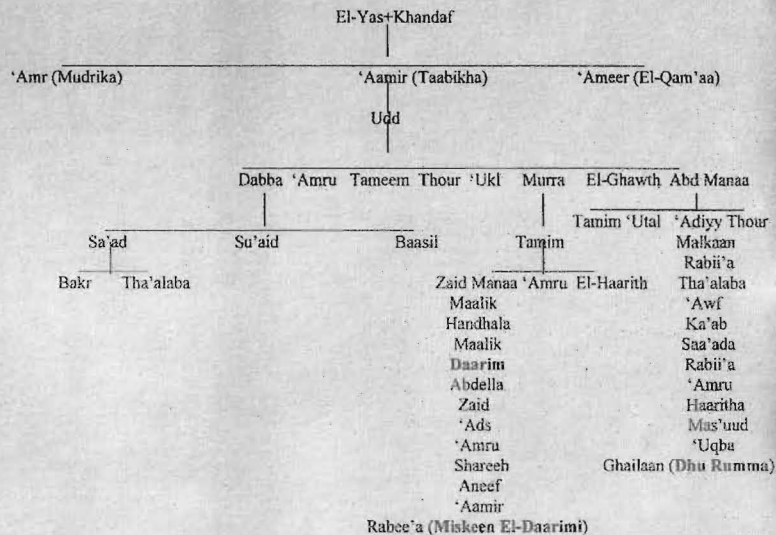


Tree 8 (the descendants of Himyar)

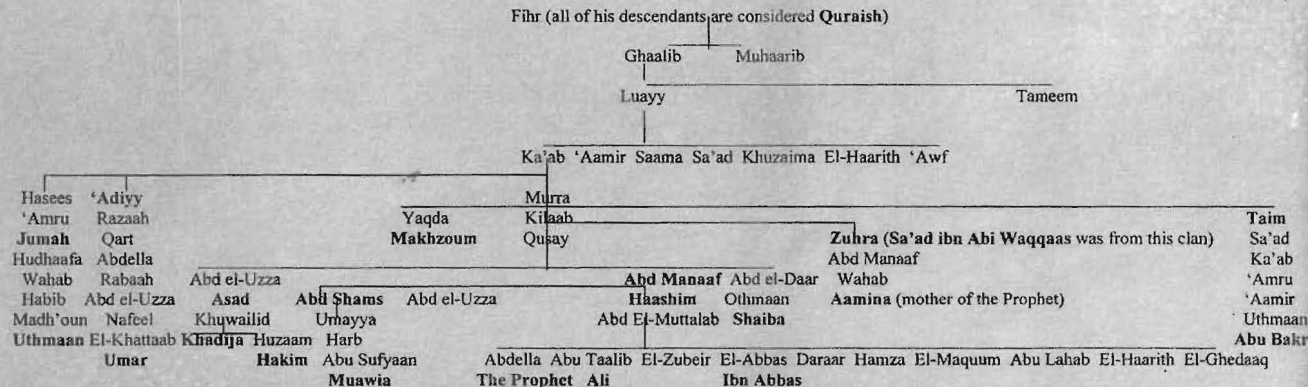


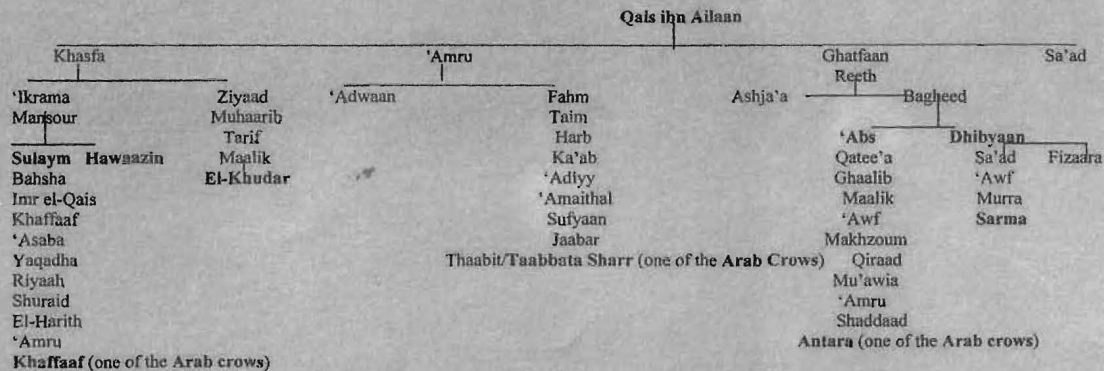
Tree 9 (the descendants of Adnaan)





Tree 11 (the descendants of Udd ibn 'Aamir ibn Yaas)





Tree 13 (some descendants of Qais Ailaan)

Arab Emigration From the Arabian Peninsula

Preislamic Emigration

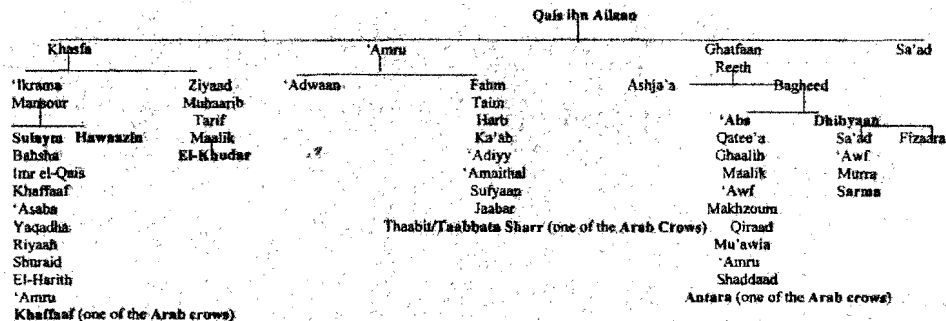
As I mentioned earlier, Arabs have been immigrating to the area called Africa since the earliest times. Dr. Abdel-Fattah M. El-Ghaneemi, author of *El-Madd El-Islaami Fi Gharb Afriqiyya*, says, "The Arabian Peninsula has always been a human depot and source of tremendous human waves of migration, bursting forth in successive floods throughout the ages. Numerous Arab migrations from the Arabian Peninsula followed one another, bursting forth toward the surrounding regions. These migrations became overflowed by the continuous waves of migration from the African continent was one of the destinations of these migrations that continued from time immemorial."¹¹ These migrations took many different routes to the area called Africa. Some went to the area by crossing the straits of Bab el-Mandab. Some went to the area by crossing the Red Sea. Al-Ghaneemi says, "The Red Sea played a significant role in the joining of the two continents of Arabia and Africa, since the most ancient times. This is because the Red Sea has never been an area separated from the two continents. It has always been a strong connecting link, ever since its existence on the face of the earth. These tremendous Arab migrations left the Arabian Peninsula by crossing this sea (the Red Sea) toward the African coast. The region of the Hijaz has had strong ties with the African coast since time immemorial".¹²

The Arabs also entered the area called Africa by crossing the Isthmus of Suez and the Sinai peninsula (see page 28). Al-Ghaneemi says, "This route (the Isthmus of Suez and the Sinai peninsula) was a passageway which linked Asia to

¹¹ Abdel Fattah Mugallad El-Ghaneemi, *Harakat El-Maddd El-Islaami Fi Gharb Afriqiyya* (Cairo: Maktabat Nahda Sharq, Cairo University), p.11.

¹² Ibid. pp.12-13.

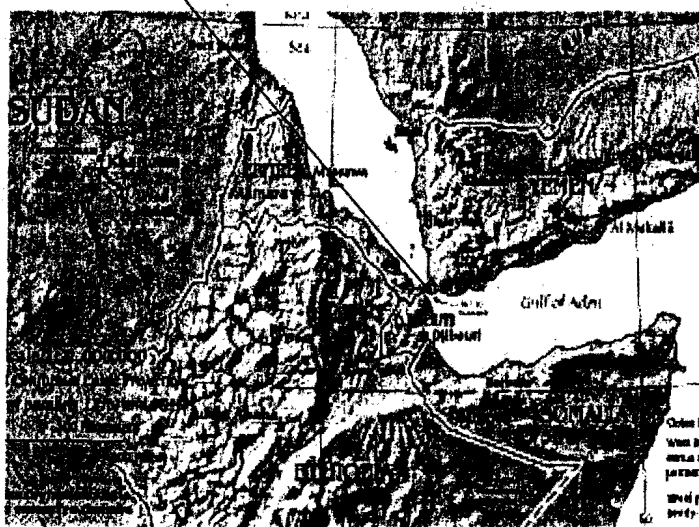
Tree 13 (some descendants of Qais Allam)



Tree 13 (some descendants of Qais Allam)

throughout the ages".¹³ He further says, "Through this route, the Arab tribes flooded Egypt and Sudan and in their march across the routes through the Sahara Desert, they reached the center of the continent of Africa where Lake Chad is found".¹⁴

Bab el-Mandab



Many peoples and tribes that are now considered African are the descendants of these early migrants to the area called Africa. Peoples and tribes such as the Phoenicians, the Elamites, the Carthaginians, the Sabeans and other southern Arabians, and the Hyksos are examples of some of the Arabs who immigrated to the area called Africa hundreds of years before the birth of Christ.

This pre-Islamic immigration of Arabs to the area called Africa has not been given the importance that it deserves from historians. Consequently, many people are unaware of the fact that there were Arabs in the area called Africa long before the Islamic invasion in the seventh century. According to Jawad Ali, some scholars believe that the reason many well-known Arab tribes that immigrated to the area called Africa hundreds of years before the Islamic period were counted as "African" by scholars of the Torah

¹³ Ibid. p.14.

¹⁴ Ibid.

in pre-Islamic times is because of the fact that when these Arabs immigrated to the area called Africa in pre-Islamic times, they formed colonies and governments and eventually began to be considered indigenous to the area. They were considered indigenous to the area because of the lack of knowledge on the part of some scholars at that time- just as many scholars today lack this knowledge- of Arabs being present in the area called Africa since pre-Islamic times.

I say that many scholars lack this knowledge, not all, because there are some scholars who are aware of the fact that Arabs have been immigrating to the area called Africa for ages. Dr. Harry Johnston says, "...There is a great mass of recently collected evidence which goes to show that onwards from about a thousand years before Christ, the intelligent Arabs of Southern and Southwest Arabia had begun to interest themselves in East Africa, more especially for seeking gold...The Semites, we believe, some two thousand years before Christ (if not earlier) began to exercise a potent influence on the people and country of Egypt. Somewhere about a thousand years B.C. they had conquered the highlands of Abyssinia (Ethiopia), and had obtained a foothold in Northern Somaliland, and this was the period, no doubt, at which they commenced their journeys of exploration from the great trading cities of Yaman, Aden, and the Hadramaut along the east coast of Africa. They must have had an emporium of Zanzibar, and possibly they occupied the little island of Mozambique".¹⁵

In his book *Sudanese Memoirs*, Palmer says that the Phoenicians and the Elamites "spread at a very early epoch from Asia to Africa".¹⁶ The Hyksos, a Semitic people from Syria, invaded Egypt thousands of years ago and ruled it for hundreds of years. After they were overthrown, they spread throughout the area called Africa.¹⁷ According to Dr. Joseph J. Williams, the author of *Hebrewisms in West Africa*, Dr. Carl Peters, the founder of what

¹⁵ Harry Johnston, *British Empire in Africa* (London, 1906), pp. 22-23.

¹⁶ H.R. Palmer, *Sudanese Memoirs* (Lagos, 1928), vol.2, p.15.

¹⁷ Joseph Williams, *Hebrewisms of West Africa* (U.S.A., 1930), p.175.

was once known as German East Africa, says, "All over the district (South Africa) we shall find many ruins of an ancient gold-mining era, and remnants of the Punic (Carthaginian) Baal-Ashera worship partly in existence up to the present day."¹⁸ Baal and Ashera (Astarte) were ancient gods worshipped by the Phoenicians and other Semites.

Dr. Williams said, when speaking of Macombe and Manicaland which are in the southeastern part of Rhodesia (Zimbabwe) and the southwestern part of Mozambique, "Under any circumstances we have here absolutely ancient Semitic religious ideas before us. The sun-god is still today the centre of worship and the hill sacrifices, and in his honor the perpetual fire burns in the house of Quarra Quate". He says further, "Manicaland is full of relics of the ancient Semitic era... Throughout Manicaland one finds ancient Phoenician gravestones".¹⁹ When speaking of the Zambezi River, which runs through Mozambique, he says, "This river was apparently a highway for the most ancient Semitic migrations to South Africa. These Semites came from South Arabia and worshipped Baal and Ashtaroth (Astarte). These we can regard as established facts".²⁰

Raymond Dart says, in his lecture entitled *Some Semitic Influences in Hottentot Culture*, that before 700 B.C. the Southwestern Arabians had established themselves up and down the coast between Cape Guardafui (in Somalia) and Dar es-Salaam (in Tanzania) and that eight hundred years later they were still in authority in the Bagamayo (in Tanzania) and Dar es-Salaam Country.²¹

Dr. Joseph Williams also says, "Near Dakar and near St. Louis, Senegal were Carthaginian colonies in times of old".²² In his book, *Conquest of Civilizations*, Professor Breasted states that Carthaginian settlements extended southward along the Atlantic

coast of Africa to the edge of the Sahara.²³ He also believes that Hanno, the famous Phoenician navigator and explorer who lived around 500 B.C., "explored the coast of Africa as far as Guinea".²⁴ Dr. Williams supports Ferdinand Ossendowski's view that the Yola and Baga tribes of Guinea are descendants of these Carthaginians.²⁵ By the way, these Yola and Baga tribes are amongst the tribes that make up the so-called African Americans.

In its account of the immigration of the Tubba' to the area called Africa many years ago, Palmer's *Sudañese Memoirs* mentions the fact that some extinct Arabs (Arab el-Baida) immigrated to this area (Africa) at some time in the remote past. The account runs as follows:

"It was Tubba' Umr the Himyarite, the Yamanite, son of Malik, who got lost and went apart when they left Yaman and came to Medina, the glorious, where his people multiplied till they reached 1,470 souls of the Tubba' ul' Awwal al Himyariyu, counting men and women. After the death of Umr the Himyarite, the Yaminite, his people migrated to the west and crossed the great sea (the Red Sea), they and their learned men of the Banu Adam, the learned Abdullah and his sons and Ibrahim and those who followed them... They crossed the great sea and settled on the African coast for many years. There joined them the people of Baderi (or Bade). When they left the region they all scattered by reason of the death of their leader Abdul Rahman ibn Abir ibn Ahmad ibn Huzeil ibn Malik ibn 'Umr the Himyarite, the Yamanite.

"Two of the sons of Abdul Rahman, called Ibrahim and Abdul Lahi, led their father's people to the west. Thus the Beni Muallim Adam brought their people to the city of N'gazargamu (in Bornu, Nigeria). They settled at three places before they reached N'gazargamu. They found on their arrival a great people called Shaushau of the Benu Shum of the race of 'Ad or (as some say)

¹⁸ Ibid.

¹⁹ Ibid. p.175..

²⁰ Ibid. p.176.

²¹ Raymond Dart, *Some Semitic Influences in Hottentot Culture* p.10.

²² Williams, *Hebrewisms of West Africa*, p.226.

²³ Ibid. p.211.

²⁴ Ibid.

²⁵ Ibid.

* The Tubba' are an ancient Yemenite Arabs (see tree on page 13).

Thamud*, or remnants of them, whom they slew and drove west and south till they conquered them all by reason of their prayers and invocations".²⁶

The Baderi or Bade mentioned in this account are originally from Badr in Arabia. Badr is a village in the southwestern part of Medina. According to another account, they are Arab nomads who are descendants of the people of Sodom (ancient Palestine) and many of them are from Hadramout (in the Yemen).²⁷

These are only a few examples of many cases of Arab immigration to the area called Africa long before the Islamic period.

Islamic Emigration

From the beginning of the Islamic period, the Arabs continued their immigration to the area called Africa. In fact, this was the first area that the Muslims immigrated to. They immigrated there in order to seek refuge from the persecution that they faced in Arabia. In the early days of Islam, when the Muslims were few and weak, the Prophet Mohamed (PBUH) told the Muslims to immigrate to Ethiopia. This shows how familiar the Arabs were, at that time, with the area which is now called Africa. They immigrated to the area called Africa in groups and individually.

Arabs immigrated to the area called Africa during the Islamic period for various reasons. Some immigrated to seek refuge from the unbelievers. Some immigrated for political reasons. Some immigrated to spread the religion of Islam. Some immigrated for financial reasons, grazing of cattle, etc. Whatever the reasons were, the Arabs immigrated to the area called Africa in very large numbers from the very early days of Islam to the coming of the European colonists who then set up borders and made immigration to the area called Africa more difficult. They did not, however, put an end to it.

* Ad and Thamud are ancient (Arab el-Baaaida) Arab tribes.

²⁶ Palmer, *Sudanese Memoirs*, vol.3, p.21.

²⁷ Ibid., vol.2, p.57.

El-Ghaneemi says, "The nomadic Arab tribes began their movement in tremendous numbers toward the African continent from the middle of the first century of the Islamic calendar. Immediately after the Muslims conquered Egypt (in the 7th century), these Arabs poured forth in large numbers into Africa. This immigration continued from the time of the Arab conquest in the first century of the Islamic calendar (7th century A.D.) until the fifth century of the Islamic calendar (11th century A.D.)."²⁸

Neville Chittick says in his paper entitled *Kilwa and the Arab Settlement*, "An Omani source gives an account of an emigration led by members of the Julandi family at the end of the seventh century A.D. Descendants of this family are mentioned as resident in Mombasa (in Kenya) by the *Kitab al-Zanuj*".²⁹ The Julandi is a famous Arab tribe found in Oman. Chittick says further, "Recent surveys and excavations (in east Africa), however, are beginning to shed more light on the period preceding A.D. 1300, and to suggest that there may be more substance in the traditions of immigration from the Arab homelands in the first centuries of Islam than has hitherto been thought to be the case".³⁰

El-Ghaneemi, quotes the famous 11th century historian/geographer Abdella El-Bekri as saying, "Remnants of the Ommayyads (clan of Quraish who are descendants of Omayya ibn Abd Shams) who escaped from the Abbasis (descendants of Abbas ibn Abd El-Muttalib, the uncle of the Prophet Mohamed (PBUH)) immigrated to the southeastern region of Lake Chad and settled there because they found the area agreeable, being far away from the danger of the Abbasis. This happened in the year 750 A.D."³¹ Besides these Omayyads, El-Gharbi speaks of a city in West Africa which was composed of a group of Arabs who were remnants of troops that the Omayyad Caliphs had sent to West Africa.³² The *Sudanese Memoirs* mentions tribes in Wadai, Chad

²⁸ El-Ghaneemi, *Harakat El-Madd El-Isaami*, p.15.

²⁹ Neville Chittick, *Kilwa and the Arab Settlement* (Cambridge: Cambridge University Press, 1970), p.241.

³⁰ Ibid.

³¹ Ibid., p.236.

³² Mohamed El-Gharbi, *Bad-a El-Hukm El-Maghribi Fi Ifriqiya El-Gharbi* (Baghdad: Dar El-Rashid, 1982), p.35.

that are descended from Yazid ibn Muawia (see page 73), who was from Omayya ibn Abd Shams³³. By the way, Wadai, like Lake Chad, is recorded as being one of the places that the so-called Black Americans were taken to America from.

So, as I have shown, Arab migration from the Arabian Peninsula to the area called Africa has taken place since the earliest of times. Throughout the ages, Arabs migrated in very large numbers from all parts of the Arabian Peninsula to all parts of the area called Africa. Certainly, the descendants of these Arabs are to be found today in the area called Africa.

THE MISCONCEPTION OF THE APPEARANCE OF A PURE ARAB

4

What Most People Think the Original Arabs Looked Like

Most people today do not believe that the original Arabs were a dark-skinned people. They believe that the Arabs had a complexion no darker than that of a well-tanned Mediterranean person, for example. They also believe that they had lank hair and prominent, hooked noses. This misconception becomes apparent when you see films that are supposed to depict the Arabs of the past. The pure Arabs in these films are invariably shown with fair skin and lank hair. Anyone shown as dark-skinned is an "African" or a slave! This misconception becomes even more apparent when you hear writers like Harry H. Johnston say in his book *A History of the Colonization of Africa by Alien Races*, that the "negro" is woolly-haired and that the Semite is straight-haired.³⁴ Or when you hear an Arab writer like Mohamed Suleiman El-Tayyib say that the Arabs in the area called Africa "got a darker complexion than their original complexion when they entered Africa".³⁵

This misconception also becomes apparent when you observe the fact that when most people today see an Arab who is dark-skinned, they automatically assume that he/she is of mixed origin. Because of the prevalence of this fallacy, many dark Arabs themselves now believe that they are dark as a result of intermixture with "Africans". I've interviewed many dark-skinned Arabs who expressed this belief to me. I once interviewed an Arab from the Shurafa (descendants of the Prophet (PBUH)) of Liberia who said that he didn't believe that he is an Arab because he doesn't look like the Arabs that he sees on television!

³⁴ Harry H. Johnston *A History of the Colonization of Africa By Alien Races* (Cambridge: Cambridge University Press, 1899), p.2.

³⁵ Mohamed Suleiman El-Tayyib, *Mowsu'a El-Qabaa'il El-Arab* (Medinat Nasar: Dar El-Fikr El-Arabi, 1997), vol.1 part 2, p.77.

³³ Palmer, *Sudanese Memoirs*, vol.2 p.54.

The Reasons For This Misconception

One might ask why it is that people have this false idea of what an Arab looks like. In fact, there are many reasons for this misconception that has permeated the minds of most people today. What I will do now is mention some of these reasons.

The Misunderstanding of Arabic Terms

One reason most people have the wrong impression of what the original Arabs looked like is because of the decline in knowledge of the Arabic language that has afflicted the Arab/Islamic world for many centuries. Many terms that were used to describe the Arabs of the past are totally misunderstood today. They are misunderstood today because they either are no longer used or have different meanings today. Examples of some of these terms are: *Green*, *Adam*, *Shadeed el-Udma* (*Very Adam*), *Yellow*, *White*, *Red*, *Brown*, etc. I will explain these terms in detail later in this book.

Films

Another cause of this misconception is the films, Arabic and non-Arabic, that are shown today and that are supposed to portray historical events which took place in the Arab world in the past. These films always portray the pure Arabs as very light-skinned people with lank hair. Take the film *The Messenger*, for example. In this film, all of the pure Arabs are shown as European-looking while Bilal is shown as very dark-skinned. In fact, he and anyone playing the part of a slave are the only ones who are portrayed as dark-skinned. Since the film producers' aim is, apparently, to portray characters in their true colors, I think that it would be correct for me to assume that what these producers want to say is that the pure Arabs were very light-skinned and that anyone who

was dark-skinned was "African" or a slave. Apparently, the producers did not do any research to discover the true appearance of the characters they had portrayed in their films notwithstanding the fact that they feel that it is important to show the true complexions of these characters. If they had done their research before making these films, they would know that many of the pure Arabs that they portrayed as light-complexioned in their films were, in reality, the same complexion as Bilal, who they always portray as dark-skinned.

Most people are greatly influenced by what they see in these films. Because the pure Arabs are shown as European-looking and only the slaves and so-called "Africans" are portrayed as dark-skinned, people truly believe that this is the way that it was. They have been bombarded with this false information so intensely that it is difficult for them to accept the fact that their impression is totally wrong. I have interviewed many people who told me that the reason they believe that the Arabs were originally light-complexioned is because that is how they are shown in movies that are supposed to depict the Arabs of the past.

History Books

Another reason for the misconception of the appearance of the original Arabs is because of the false information found in the history books that the European colonists used in the school systems in the Arab/Islamic world that they colonized. After these colonists gained control of these Arab/Islamic countries, they naturally gained control of the school systems in these countries and the books used in these school systems, both Arabic and non-Arabic books. That's why you will find this same inaccurate description of the Arabs; i.e., light-complexioned, hook nosed, and lank hair, in the history books found in the school systems of the Arab/Islamic world today.

Things did not change after these countries gained their independence. After these countries became independent, they continued to teach this false information in their school systems. Because of their lack of knowledge of the history of their own

people, they didn't and still don't realize that the information found in these history books is totally incorrect. Children are indoctrinated with this false information from a very early age in school. This is what makes it even more difficult for many people to accept the fact that what they believe and what they have always believed is incorrect.

Pan Africanism

Another cause of the misunderstanding of the true appearance of the original Arabs is the spread of Pan-Africanism which took place after the independence of the so-called "African" countries. After the people in these countries were totally brainwashed by the colonizers, they developed new ideas about themselves and their relation to the Arabs. The European colonizers convinced them to reject their traditions of Arab origin and to separate themselves from the Arab world. They convinced them to disbelieve what their fathers and grandfathers had told them about their being Arabs and to believe what they had to say about their origin. That's right! They convinced them to call their fathers and grandfathers liars and to believe them, the very people who say that Ariel Sharon is a Hebrew! The European colonizers taught them, in the colonizer-controlled school systems and missionaries, that the Arabs are white, that they are black, and that there is no relation between the two.

Before the arrival of the Europeans and the spread of Pan-Africanism, most of the area now called West Africa was Arab and a part of the Arab world. The people spoke Arabic and said that they were of Arab origin. They fought alongside the Arabs from other parts of the Arab world and traveled to and from the different parts of the Arab world. Also, Arabs from different parts of the Arab world traveled to and from this area.

There was no Guinea, Gambia, Mauritania, Senegal, Nigeria, Chad, Sudan, and Saudi Arabia, for example. There were different tribes and these tribes traveled freely to all parts of the Arab world and settled where they pleased. You will find that some of the same tribes are found in many of the different countries that you have today. For example, you will find the Brakna and Trarza

Arabs in both Senegal and Mauritania because in the past, there were no borders between the places now bearing these names. It was one area. You will find the Kunta Arabs in the areas called Mali, Mauritania, Senegal, Gambia, and Guinea today because before the naming of these areas and the placing of artificial borders, they were one and the same. You will find that the Fulani are found all across the area called Africa and in the area called Saudi Arabia. In modern-day Sudan, for example, you will find whole towns settled by them. In 1903, when the Fulani sultanate in the area now called Nigeria was defeated while fighting a holy war against the English colonists, the Fulani sultan El-Tahir Ist decided that instead of living under the rule of the non-believing English, it was their obligation to perform the hijra (Islamic migration). So he, along with throngs of his followers, immigrated to modern-day Sudan and settled in a place called Mayarno. The descendants of these people are there until today.

When Mohamed Ahmed Al-Mahdi, the famous Mahdi of modern-day Sudan, was fighting his holy war, people in the area called Nigeria went to fight alongside him. In fact, the Mahdi's caliph, Abdella El-Ta'ishi, is a descendant of a person from the area called Nigeria.

There are ~~many~~ pure Arab tribes living in the western part of modern-day Sudan that have branches in Chad, Nigeria, and Cameroun. These tribes have the same name, look the same, and speak the same dialect of Arabic. Once I was speaking to a Shuwa Arab from Nigaria and from his dialect of Arabic, I was sure that he was "Sudanese", but no, he was "Nigerian". Also, I was once in the desert town of Kufra in Libya and I saw that the people there look like the Sudanese, dress like the Sudanese, and speak the same dialect of Arabic as the Sudanese. However, as I said, when the European colonists entered the area called West Africa, they convinced many of the people to reject their Arab origin and to separate themselves from the Arab world. So today Libya and Sudan are Arab countries while Chad and Nigeria are not despite the fact that they are all the same people and speak the same dialect of Arabic.

Mohamed Suleiman El-Tayyib says in his book *Mowsu'u El-Qabuul El-Arab*, "Many Arab tribes penetrated deeply into the

southern regions (of so-called Africa) until they reached the bush areas. They mixed with the 'Negroes' through marriage and through living in proximity to them. They became distant from the Arabs and their complexion became darker than their original complexion. They lost their Arabic language. The passage of time together with the conniving of the colonizers caused these people to become more and more distant from the Arabs. They (the colonizers) separated these people from their Arab origin and from the Arab culture. This is how they forgot their origin and became 'Negroes'. These people developed a new origin and a new language and the colonizers made this new origin and language their true origin and language. This is why the new generation have no knowledge of their true origin. They only know what the colonizers taught them in their publications, orientalist books, and missionary schools which have filled Africa for more than two centuries. So Senegal, which gets its name from the Sanhaja, the famous Himyarite Arab tribe, began to abandon its Arabism. It also began to abandon its Arabic language which was, until 1910, the official language of the country. The same is true for Guinea, Ghana, Ivory Coast, Burkino Faso, Mali, Niger, Benin, Nigeria and other countries."³⁶

Mohamed Suleiman El-Tayyib has knowledge of the fact that the ancestors of the so-called "Black Americans" were of Arab origin. However, he doesn't seem to have knowledge of the appearance of the original Arabs. When speaking of the Arabs who spread to the area now called Africa, he says that "their complexion became darker". I'm certain that after reading this book, he'll understand that the complexion of these people is no darker than the complexion of their Arab ancestors. As Mohamed Suleiman El-Tayyib says, the country Senegal gets its name from the Himyarite Arab tribe of Sanhaja. To be exact, the country Senegal gets its name from the branch of Sanhaja called Zenaga. When the French entered the area, they corrupted the pronunciation of Zenaga and began calling the people Senegal.

The European colonizers also taught the people in the so-called African countries that the Arabs captured their people and sold

them into slavery when in reality, it was the non-Muslim "Africans" who generally raided their Arab Muslim neighbors and sold them to the Europeans on the coast. Mervyn Hiskett says in *The Development of Islam in West African*, "... the trade (slave trade) was by no means an exclusively Muslim affair as one might suppose from the accounts of certain Christian missionary and humanitarian commentators of the 19th and early 20th centuries A.D. On the contrary, it was largely conducted by coastal, non-Muslim Africans and their European partners".³⁷ Yes, in general it was the non-Muslims in the area who worked with the European Christians in capturing the Arab Muslims, whom these European Christians were out to get revenge on. These European Christians remembered the many battles they had fought against the Arab Muslims. They remembered the battle of Zalaqa in Spain where the Arab Muslims, under the command of Yousef ibn Tashfin, defeated them and killed their king. They remembered that many of these Arab Muslims were from the area now called Senegal. They remembered, in fact, that the very Arab Muslim army that conquered Spain, El-Murabitin (Almoravids), came from this area now called Senegal.

Getting back to what I was saying; as a result of being indoctrinated with the aforementioned false information from a very early age, the people in the area called Africa began to separate themselves from the Arab world. They then began to call themselves Africans and became strong proponents of Pan-Africanism.

The Pan African movement was spearheaded by the Arabs who were enslaved and taken to America. In America, these Arabs were subjected to the most intense abuse and indoctrination. As a result, they ended up the most ardent supporters of Pan-Africanism and the leaders of the movement. This movement played a great part in changing people's concept of what an Arab is.

As a result of being targeted and oppressed because of their dark complexion and being indoctrinated with false information, most of the dark-skinned Arabs in the area called Africa and those

³⁶ El-Tayyib, Mowsu'a El-Qabaail El-Arab, p.77.

³⁷ Mervyn Hiskett, *The Development of Islam in West Africa*, (New York: Longman Inc., 1984), p.101.

captured and taken to America began to defend the terms that were used to describe them, i.e. "black" or "African", even though these terms were given to them by their oppressors. Before the coming of the Europeans, these people didn't call themselves blacks or Africans. However, after the Europeans did what they did, these people began to call themselves "Africans" and became staunch supporters of Pan-Africanism. This Pan-African movement was, in reality, a protest against the abuse that the Europeans targeted against the Arabs of color. These Arabs of color separated themselves from their light-skinned Arab brothers and became known worldwide as "Black Africans".

The Arab League

Still another cause of the worldwide misconception of what an Arab is and what the appearance of the original Arabs was is the formation of the Arab League. Most people mistakenly believe that only those who are citizens of countries that are members of the Arab League are Arabs. Because most of the countries that decided to become members of the Arab League are those countries in which the major portion of the population no longer have their original dark complexion, most people naturally believe that the true appearance of the Arabs is like that of the citizens of most Arab League nations. I've interviewed many people who, when asked what they thought the true complexion of the Arab was, responded: "Like those you see on the news."

It must be understood that not being a member of the Arab League does not automatically make a country non-Arab. There are many countries that are not members of the Arab League but are, at the same time, just as Arab as any country that is a member. Take the case of the country Comoros, for example. Weren't these people Arabs long before they became members of the Arab League in September 'of 1993? Or did they become Arabs overnight?! Surely, the Comorans were just as Arab when they were not members of the Arab League as they are now as members. There are many other countries now like Comoros was before it joined the Arab League in 1993. Therefore, people must stop limiting their search for Arabs to Arab League members.

Insight Into What Started the European Aversion Toward People of Color

"When Roland sees that unbelieving race (the Arabs), those hordes and hordes blacker than the blackest ink-no shred of white on them except their teeth..."

From the Song of Roland (8th century)

The European colonizers were the ones who brought the concept that people of color are inferior. They brought the idea that dark-skinned people were meant to be slaves and that being a slave and being dark-skinned were synonymous.

One might ask why it is that the European colonizers entered the area called "Africa" with such animosity toward people of color. It must be understood that when the Europeans started their colonization of the area called "Africa" in the late 15th century, the Arabs had just been expelled from Europe after having occupied the area for seven hundred years. After the Europeans expelled the Arabs from Europe, they started their campaign of revenge against them (the Arabs) because of the fact that they had occupied their lands for so long. Their animosity towards people of dark complexion started when the Arabs invaded their lands in the eighth century.

In the past things were not as they are now. In the past, the Arabs were much darker-skinned than most of the "recognized" Arabs are now. These dark-skinned Arabs saw their dark complexion as better than the light complexion of their subjects, the Europeans. Before the ascendancy of the Europeans, the Arabs were proud of their dark complexion and they looked down on the "white" (*red* in Arabic terms) complexion of the Europeans. Edward Scoobie, associate professor of history at City College of New York and visiting professor at Princeton University, says, "The Moors (Arabs) had a particularly low opinion of these whites. They had beaten them often on the battlefield and with

inferior numbers. Even the Europeans in other countries of this continent (Europe) were looked upon with disdain for their low intelligence and base ways of life. Modern European historians agree with Moorish writer Michaud in his *History of the Crusades* when he describes the Prussians of the thirteenth century as being just a few stages above savagery. The palaces of the then rulers of Germany, France, and England were, when compared with those of the Moorish rulers of Spain and Portugal, 'scarcely better than the stables' of the Moors (Arabs)".³⁸

The Arabs derided the "white" (red) Europeans, enslaved them, and married their women. Of course, all of this caused the conquered Europeans to build up hatred toward the dark-skinned Arabs and toward the Muslims in general. The following are the words of the Frankish warrior Sir Roland who, in the 8th century fought against the Arabs who occupied Spain at that time. Roland's words are found in the poem of the 12th century called *The Song of Roland*. His words give us an idea of what the conquering Arabs looked like in the 8th century. They also reveal the hatred the conquered Europeans felt toward the conquering Arabs. Roland said these words when he sighted the Arab army:

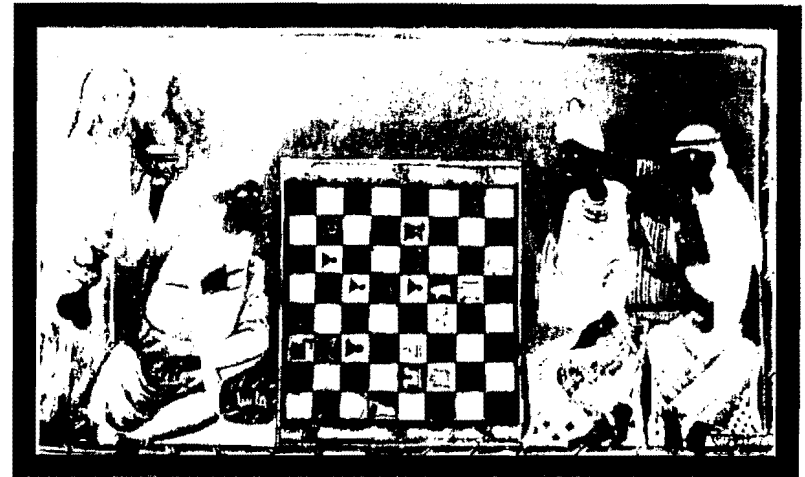
"At their head rides the Saracen (Arab) Abisme: no worse criminal rides in that company, stained with the marks of his crimes and great treasons, lacking the faith in God Saint Mary's Son. And he is black, as black as melted pitch"³⁹

Also found in *The Song of Roland* is the following:

"When Roland sees that unbelieving race (the Arabs), those hordes and hordes blacker than the blackest ink-no shred of white on them except their teeth..."⁴⁰

On the following page is an illustration of some of these Arabs in Europe during their hegemony. The illustration is that of Arab noblemen of Spain playing chess and being served by their

servants. This picture is from the 13th century. It clearly shows the dark complexion of the Arabs.



During Arab dominance, the Europeans were the major source of slaves. In fact, being "white"(red) almost meant being a slave because most of the Arabs' slaves were European. Anthrophotojournalist Wayne Chandler quotes T.B. Irving as saying, "Between the years of 786 and 1009 Franks and Jews traded Slavs and Germans who had been taken prisoner... on the Frankish territories. Thus "Slav" and "slave" became interchangeable (terms)... They (the Franks and Jews) made young boys into eunuchs at Verdun... The slaves were driven from France to Spain in great herds like cattle. When they reached their destination, the men were purchased as servants or laborers, the women as household help or concubines... Many women were also imported from Galacia, for their blond appearance attracted the Arab gentlemen. Slaves were also traded from out the Adriatic. These captives too were Slavs, and their merchants chiefly Christians".⁴¹ Writer, playwright, and lecturer Mamadou Chinyel quotes J.A. Rogers as saying, "Each time Yakub Al-Mansur (Moroccan ruler of the 11th century) returned to Africa from his

³⁸ Van Sertima, *Golden Age of the Moor*, p.336.

³⁹ Ibid., p.43.

⁴⁰ Ibid., p.43.

⁴¹ Ibid., p.168.

campaigns in Europe, he did so with large numbers of white slaves".⁴²

Knowing that the very term *slave* means European, not people of color, doesn't it strike you as odd that the word *slave* has become synonymous with people of color?! It has become believed that, throughout the course of history, only dark-skinned people have been enslaved. People don't seem to realize that, in the past, the majority of slaves were Europeans owned by dark Arabs and other peoples. Many of these European slaves were Slavs, that is, they were from European peoples such as Bulgarians, Czechs, Poles, Russians, Serbo-Croatians, and Slovaks. The term *slave* itself comes from the word *Slav* because in the past, most slaves were Slavs and other Europeans. Throughout history, the Europeans were victims of slavery to such a large extent that the word slave meant European and European meant slave. This being so, one must wonder why it is that Europeans aren't immediately thought of as slaves rather than people of color. This is a question that has perplexed me for quite some time. However, one can begin to understand the reason for this when one examines the degree of indoctrination and brainwashing that the Europeans subjected the entire world to after their rise to power beginning in the fifteenth century.

In the fifteenth century, the Europeans managed to defeat the Arabs. This is when things began to change. The Europeans, who were once looked down upon by the dark-skinned Arab conquerors, began to gain a position of power and eventually controlled the entire world after having been the lowest of the low. After their victory, these Europeans began their quest for revenge. During the centuries of Arab dominance, the Europeans developed a deep hatred for dark-skinned people. They hated dark-skinned people because they remembered that the Arabs who invaded and occupied their land were dark-skinned people. They remembered that these dark-skinned people looked down on the "white"(red) Europeans and enslaved them. As a result of all of this, the Europeans were determined to get even once they became victorious.

⁴² Ibid., p.376.

The Europeans then set out to indoctrinate people of the world with the idea that "white"(red)-skinned people are superior to dark-skinned people and that "white"(red) skin is better than dark skin. They did all that they could to completely reverse the low estimation people had of Europeans and "white"(red) skin. Through their control of education, finance, politics, etc., these Europeans brainwashed most of the world into believing that "white"(red)-skinned people are superior to others. They divided the world into "black" and "white". They convinced those who in the past didn't call themselves black and who were, in reality, brown, to call themselves "blacks". They taught the world that dark-skinned people are inferior to "white"(red) people and that all great civilizations of the world were started by "white"(red) people. They even taught that the Arabs themselves were a "white"(red) people. They brutally enslaved the dark Arabs whom they called "blacks" or "Africans" and separated them from the Arabs who had become "white"(red) as a result of mixing with the European slaves during the time of Arab ascendancy. They separated these dark Arabs from their Arab brothers by teaching their descendants that what their forefathers said about their being Arab is only a myth and that they are, in reality, "blacks" or "Africans" while the true Arabs are "white"(red)! They brainwashed the world into believing that, throughout history, dark-skinned people have been the slaves of light-skinned people, not the contrary! They completely distorted history and they convinced the world to accept their version of world history.

Before I begin to discuss some of these dark-skinned Arabs who have been separated from their fellow Arabs, I believe that it would be appropriate for me to first correct the misconception that most people have of what the original Arabs looked like. The reason that most people find it hard to believe that many so-called "African" tribes are in reality Arab tribes and that the so-called "African Americans" are, in reality, Arab Americans is because of this misconception. Therefore, what needs to be explained first is the true appearance of the original Arabs.

THE TRUE APPEARANCE OF THE ORIGINAL ARABS

7

Misunderstood Arabic Terms

Having shown that the idea of what the original Arabs looked like is inaccurate, I must now answer the question that must be in readers' minds, namely, what did the original Arabs look like?

I mentioned earlier that there are many terms that the Arabs used, in the past, to describe people that are not used today or that now have different meanings. Before I begin to explain the true appearance of the original Arabs, I should first explain what the Arabs of the past meant by these misunderstood terms. It is very important that readers understand exactly what the Arabs of the past meant by these terms. If their meanings are understood, a great deal can be clarified.

Black, Brown, and White

Some of the terms that cause great confusion to those reading about the description of the Arabs of the past are the terms *black*, *brown*, and *white*. In the past, when the Arabs described someone as black, they meant the true meaning of the word. They didn't mean what people mean today by *black*. They meant a color much darker than the color that is meant today. They didn't mean a color like that of most so-called African Americans. They didn't mean a color like that of most so-called Africans either. They meant a jet-black complexion. You will find some peoples and tribes in the area called "Africa" and in Arabia who are this color. This is what Arab writers meant in the past when they described someone as black. They didn't mean that he was non-Arab or mixed. They only meant to describe his black complexion, which was not uncommon in the Arab race. You will find many noble Arab people and tribes that were described as black. I will mention some of these noble people and tribes later in this book.

Today, when people use the word black to describe people, they use the term for people who are much lighter than the people who the term was used to describe in the past. When the Europeans became the dominant power, the term *black* took on a different meaning. It took on a more comprehensive meaning. Now people use the term for people who are actually black, for those who are brown (like a dark-skinned so-called African American), and for those who are, in ancient Arab terms, *white*.

The terms *brown* and *white* also have different meanings today from the meanings they had in the past. In the past, the term *brown* meant dark-skinned. Most of the people in the area called Africa south of the Sahara are brown. In fact, Africa is called, by the Arabs, "the brown continent". Also most of the people in America who call themselves Black Americans are, in reality, brown or white in ancient Arab terms. When the Arabs of the past said that a person was brown, they meant that he was dark-skinned; close to black, which is actually a dark shade of brown.

The term *white* can be very confusing to those reading about the description of people of the past because, in the past, when the Arabs described someone as white, they meant something entirely different from what is meant today. In the past, when the Arabs described someone as white, they meant either that he had a pure, noble, essence or that he had a nice, smooth complexion without any blemishes. They meant that he had a black complexion with a light-brownish undertone. It's very important that you understand me here because many people mistakenly believe that the Arabs were "white" because of their lack of knowledge of the meaning of *white* in the Arabic language.

El-Jahidh, the famous Arab writer of the 8th century, says that when the Arabs say that someone is "white" they don't mean white-skinned. They mean that the person has a pure, noble essence.⁴³ Ibn Mandhour, the well-known Arab linguist who was born in the 13th century A.D. and author of the famous book on the Arabic language *Lisaan el-Arab*, quotes from another famous book on the Arabic language called *El-Tahdheeb* the following:

⁴³ Abu 'Uthman 'Amr Ibn Bahr El-Jaahidh, *Fakhr El-Sudaan Ala El-Baydaan*, p.207.

"When the Arabs say that a person is white, they mean that he has a pure, clean, faultless integrity... They don't mean that he has white skin, but they mean to speak well of his honor and the purity of his integrity. When they say that a person has a white face, they mean that his complexion is free from blotches and a blackness that is unattractive".⁴⁴

The author of *El-Tahdheeb* is Mas'ud ibn Umar Sa'ad El-Deen El-Taftaazaani, the well-known Arab linguist who lived during the same time as Ibn Mandhour.

Shams El-Din Mohamed ibn Ahmed ibn Othman El-Dhahabi, a well-known historian also of the same period (13th-14th century), says in his famous book *Seyar A'alaam Al-Nubalaa*, "When the Arabs say that a person is white, they mean that he is black with a light-brownish undertone".⁴⁵ The Arabic definition of a white complexion is, "*el-lown el hinti bi hilya sawdaa*". *El-lown* means color, *el-hinti* means light brown, and *bi hilya sawdaa* means with a black appearance. It's a black complexion with a light brownish undertone, if you know what I mean. The *hilya* of a person is what's apparent in his/her color or appearance. So, a person with a *hilya* (appearance) *sawdaa* (black) has a black appearance. A person called *white* by the Arabs of the past had a blackish complexion with a light-brown undertone. Anyway, without a doubt, a person with such a complexion would be called black today.

So, as you can see, people who were called white by the Arabs in the past, were actually very dark and would be considered black today. When the Arabs of the past said that a person was white-skinned, they only meant that he/she had a nice, smooth, dark complexion.

I am sure that you can see the great confusion that must result from people today reading about some Arabs of the past being

⁴⁴ Mohamed ibn Mukarram Ibn Mandhour, *Lisaan El-Arab* (Beirut: Dar El-Kutub El-'Ilmiya), vol.7 p.124.

⁴⁵ Mohamed ibn Ahmed ibn 'Uthman El-Dhahabi, *Seyar A'alaam El-Nubalaa*, (Beirut: Risaala Establishment, 1992), vol.2 p.168.

described as white. Because people don't know the real meaning of *white*, they naturally assume that what the Arabs of the past meant by *white* is the same as what is meant today. They cannot imagine a person who is considered "black" today, being called white in the past. This is because they lack a true understanding of the Arabic language. So *black*, *brown*, and *white* are all dark colors that would be considered black in America.

Green

Another term that was used by the Arabs of the past to describe the complexion of some people and that is not understood today is the term *green*. This term was used to describe people with a very dark complexion. It was used to describe people whose complexion was black in the true sense of the word. The words green and black were used interchangeably by the Arabs in the past. Al-Jahidh says that the Arabs call black things green.⁴⁶ Ibn Manthour says, "That which is black is also called green".⁴⁷ Most people today are unaware of the fact that green was used to describe the color of people. Therefore, when people read about someone being described as green, they have no idea of what is meant by the description. So *green* too is a dark complexion that would be considered black in America.

Yellow

Another misunderstood term used by the Arabs in the past to describe the complexion of people is the term *yellow*. Today when people read about someone being described as yellow he or she believes that what is meant is the well-known light complexion which leans toward "white". However, the Arabs of the past used this term in another sense. They used the term to mean black. Black and yellow were used interchangeably by the Arabs of the past. Ibn Mandhour says, "Yellow also means black... Al-Faraa

⁴⁶ El-Jahidh, *Fakhr El-Sudaan Ala El-Baydaan*, p.208.

⁴⁷ Ibn Mandhour, *Lisaan El-Arab*, vol.4, p.244.

says concerning the words of Allah in the *Quran*, "Like they are yellow camels", "Yellow (camels) here means black camels..."⁴⁸

In the book *Kitaab El-Aghaani* by Ibn Al-Faraj Al-Asbahani of the 10th century A.D., you will find Saeed ibn Misjah, the well-known Arab singer of the 9th century A.D., being described in one part of the book as black and in another part of the book as yellow. The two terms were used interchangeably. In one part of the book, he is described as "A Meccan (from Mecca), black in complexion".⁴⁹ In two other parts of the same book in the same chapter, it is said, "Saeed ibn Misjah was black..."⁵⁰ But in another part of the same chapter it is said, "(Saeed) Ibn Misjah was shrewd, ..., and intelligent, He was yellow-skinned with a nice complexion".⁵¹

As you can see here, Saeed ibn Misjah, who is known by all to have been black-skinned, was described as both black and yellow because the Arabs of the past used the term *yellow* to mean *black*. Because people today are not aware of this use of the term yellow, they mistakenly believe that a person who was described by the Arabs of the past as yellow was light-skinned. So *yellow* is even another term that was used by the Arabs of the past to describe a dark complexion and that would be considered black in America.

Adlam

Another term that was used by the Arabs of the past to describe people was the term *adlam*. This word means tall and jet black. It was used to describe both people and things. However, most people today have no idea of what the term means.

Adam

Still another term that was used in the past to describe the Arabs is the term Adam. This is another term which was used to describe

⁴⁸ Ibid., vol.4 p.460.

⁴⁹ Abu El-Faraj El-Asbahaani, *Kitaab El-Aghaani* (Beirut: Dar El-Fikr, 1986), vol.3 pp.84-85.

⁵⁰ Ibid.

⁵¹ Ibid.

people with a dark complexion. It was used in the past to describe people who had a dark brown complexion. It describes a complexion that is so dark brown that it approaches black. In America amongst the so-called Black Americans, those whose complexion is adam are called dark-skinned. The term adam was used very often by the Arabs in the past. However, people today, both Arab and non-Arab, have no idea of what this word means. Therefore, when they read about someone being described as *adam*, they are unaware of what is meant by the description. Ibn Athir, the famous scholar of the 12th century, says concerning the term *adam*, "When used to describe the complexion of a human, it means dark brown... It is said that the term comes from the expression the "face" or "surface of the earth" which means the color of the earth. From this term, Adam, the father of mankind, received his name".⁵² Ibn Mandhour says, "There is disagreement concerning the origin of the name of Adam, the father of mankind. Some people say that he was named Adam because he was created from the face (Udma) of the earth. Other people say that he was called Adam because of the adam (very dark) complexion that Allah created him".⁵³ Ibn Mandhour also says, "The scholars of the Arabic language say that the origin of our father Adam's name is from the fact that he was created from dirt and also the color *adam* resembles the color of dirt".⁵⁴ What these scholars say about the origin of our father Adam's name is consistent with what Allah says in the *Quran* about the creation of Adam. Allah says that He created Adam from black mud.⁵⁵ Since Adam was created from black mud, wouldn't it be only natural for his complexion to be like that of black mud, which is very adam (For details, read The Color of the Prophets). So *adlam* and *adam* are also terms that were used by the Arabs of the past to describe a very dark complexion and that would be considered black in America.

⁵² Ibn Mandhour, *Lisaan El-Arab*, vol.12, p.11-12.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ *El-Quran*, Chapter 15 Verse 33.

Shadeed El-Udma (very adam)

Another term which was used by the Arabs in the past to describe people's complexion is the term *shadeed el-udma* (very adam). This term means jet black. It is used interchangeably with the term black. El-Dhahabi says, "All those whose complexion leans toward black in the true sense are called *black* or *shadeed el-udma* (very adam)".⁵⁶

Khafaf ibn Nadba, who is known to be one of the "Arab Crows", is described as shadeed al-udma (very adam). The expression "Arab Crows" is used to describe the famous Arab poets of the past who were jet black in color; like a crow; hence the expression "the Arab Crows". Antar ibn Shaddaad was also one of the Arab Crows.

Some writers, when describing a person who was jet black, simply used the term *adam* without the word *very*. This is because both complexions are adam, but the degree of "adam" of a person who is jet black is more than that of a person who is simply adam. It's like the difference between saying that a person is very, very dark brown and saying that he or she is very dark brown. In reality, a person whose complexion is jet black is actually very, very dark brown. This is why Miskeen El-Darimi, who was black-skinned, described himself as brown (see pages 75 and 76). This is also why the terms *black* and *adam* are used interchangeably at times. So, the term *shaded el-udma*, too, was used quite often by the Arabs of the past to describe a very dark complexion and would be considered black in America.

Red

Since in the past the term "white" was used for a person whose complexion was like a "black" person today, readers must be wondering what it is that the Arabs of the past called people who were *white* in the sense of the word as it is used today. In the past, those who had complexions like those who are considered "white" today were called red. Thalab, the Arabic language scholar of the

9th century, says, "The Arabs don't say that a man is white because of a white complexion. *White* to the Arabs, means that a person is pure, without any faults. If they meant that his complexion was white, they said *red*".⁵⁷

Ibn Mandhour says that the expression *The Red People* applies to the non-Arabs because of their whiteness and because of the fact that most of them are fair-skinned. He says that the Arabs used to call the non-Arabs, such as the Romans and the Persians and their neighbors, *The Red People*. He also says that when the Arabs say that someone is white, they mean that he has a noble character; they don't mean that he is white. He says that the Arabs call the slaves *The Red People*.⁵⁸ This is because, as I said earlier, most of the slaves of the Arabs were white (red).

El-Dhahabi says, "*Red*, in the speech of the people from the Hijaz, means fair-complexioned and this color is rare amongst the Arabs. This is the meaning of the saying, '... (He was) a red man as if he is one of the slaves'. The speaker meant that his color is like that of the slaves who were captured from the Christians of Syria, Rome, and Persia".⁵⁹ So, what people call "white" today was called *red* by the Arabs of the past. It's very important that readers bear this in mind.

Now, after learning the true meanings of these Arabic terms, if people read the descriptions of the Arabs of the past, they will have an entirely different picture of what the Arabs looked like.

⁵⁷ Ibn Mandhour, *Lisaan El-Arab*, vol.4, p.210.

⁵⁸ Ibid.

⁵⁹ El-Dhahabi, *Seyar A'laam El-Nubalaa*, vol.2, p.168.

⁵⁶ El-Dhahabi, *Seyar A'laam El-Nubalaa*, vol.2, p.168.

Table of terms used by the Arabs of the past to describe people's complexions

| TERM | MEANING | WHAT CALLED IN AMERICA |
|----------------------|---|------------------------|
| adam | very dark-skinned or black-skinned | black |
| adlam | tall & jet-black-skinned | black |
| ashqarr | very fair-skinned | white |
| black | jet-black-skinned | black |
| brown | very-dark-skinned/ sometimes used interchangeably with black-skinned | black |
| green | jet-black-skinned | black |
| mushrab humra | mixed with red | light-skinned |
| raqeeq el-sumra | not very dark-skinned and not light-skinned | black |
| red | fair-skinned | white or light-skinned |
| white | black-skinned with a light-brownish undertone | black |
| white mixed with red | a lighter shade of white | black |
| yellow | jet-black-skinned | black |

Please use this page to take notes on what you have learned about the terms used by the Arabs of the past to describe people's complexions.

How the Arabs of the Past Described the Arabs

"I am Miskeen. I am well-known. My complexion is brown (dark), the complexion of the Arabs."

Miskeen El-Darimi's words to a woman who rejected him because of his blackness.

The best way to get a good idea of what the original Arabs looked like is to ask the original Arabs themselves. Since the original Arabs are, of course, not with us today, the only way that we can ask them what they looked like is by reading the descriptions that they gave of the Arabs. In reading these descriptions, one will discover that the description that the original Arabs gave of themselves is entirely different from the description given of them today.

It is reported that the Prophet (PBUH) said, "I was sent to the blacks and the reds." The blacks in this saying of the Prophet (PBUH) was interpreted to mean the Arabs.

Jahidh, the famous Arab writer of the 8th century A.D. says, "the Arabs take pride in their black complexion."⁶⁰

Ma'abad ibn 'Alqama used to call himself Ma'abad ibn Akhdar. He claimed Akhdar, who was his mother's husband, as his father. This Akhdar was black-skinned and Ma'abad was proud of him and wanted to be called his son. However, people used to say that he (Ma'abad) was mixed with non-Arab red people and this angered Ma'abad. Ma'abad's reply to this was, "Do I have kinship with those non-Arab red-skinned people?! Verily I detest what they claim and I deny it!"⁶¹

Miskeen El-Darimi, a noble Arab poet who lived in the 7th century A.D., is known to have been black-skinned. His nickname was Miskeen, but his real name was Rabee the son of Aamir the son of Unaif the son of Sharih the son of Amru the son of Zaid the son of Abdella the son of Uds the son of **Darim** the son of Malik the son of Handhala the son of Zaid Manah the son of Tamim the son of Murr the son of Udd the son of Taabikha the son of Ya's the son of Mudar the son of Nizar the son of Ma'add the son of Adnan. He was a pure, unmixed Arab from the noble Arab tribe of Darim and, as I have said, he was black-skinned. He once proposed to a girl and she rejected him because of his blackness and his poorness. This girl eventually married another person who was rich, but whose complexion was lighter than Miskeen's and who did not have as pure a genealogy as Miskeen. One day when Miskeen saw the two of them, i.e. the girl who had rejected him because of his blackness and the lighter-skinned man whom she married instead, he (Miskeen) stopped and said, "***I am Miskeen. I am well-known. My complexion is brown (dark), the complexion of the Arabs.***"⁶² He then proceeded to recite a long poem to the two of them. In this poem, he praised himself for his pure Arab genealogy and he insulted the husband of the girl for his impure, mixed, Arab genealogy.

This event shows two things. First it shows that the Arabs used the term brown to mean very dark-skinned (see page 49). Miskeen, who is known to have been black-skinned, described himself and the Arabs as brown. The event also shows that the Arabs at that time considered a dark complexion to be the complexion of a pure Arab. Miskeen expressed his pride in his black skin because it attested to the fact that he was of pure Arab origin. It showed that he was unmixed. The event also shows that the Arabs at that time considered a very fair complexion to be a sign of being mixed with non-Arabs.

The fact that having a very fair complexion was a sign of being mixed with non-Arabs is also shown in the story of the argument between Qasim ibn Qais and Amru ibn El-Ahtamm. They lived during the time of the Prophet Mohamed (PBUH). During this

⁶⁰ El-Jahiz: *Fakhr El-Sudaan Ala El-Baydaan*, p.207.

⁶¹ Ibn Mandhour, *Lisaan El-Arab*, vol.4, p.245.

⁶² El-Asbahaani, *Kitaab El-Aghaani*, vol.18, p.71.

argument, Amru ibn El-Ahtamm, said to those who were present, "Don't listen to this red man. He is not one of us (an Arab). He is from the non-Arabs."

Another example of how the Arabs of the past described the Arabs as a very dark people is the poem of El-Fadl ibn Abbas El-Lahabi, the famous Arab poet of the 7th century A.D. El-Fadl ibn Abbas El-Lahabi said the following words:

"I am the green (black) one. I am well-known. My skin is green (black).

I am from the house of the Arabs. Whoever crosses swords with me will cross swords with one who is noble and strong."⁶³

This El-Fadl ibn Abbas was from the tribe of Quraish, the Prophet's tribe, from his mother's side and his father's side. Ibn Mandhour explains El-Fadl ibn Abbas's words as follows: "He (El-Lahabi) says, 'I am pure because **the color of the Arabs is brown**'."⁶⁴ Ibn Mandhour further says, "It is said that he meant that he is from the purest of the Arabs because **most Arabs are dark brown**."⁶⁵ Ibn Berry, the well-known Arab grammarian of the 12th century A.D., explains El-Fadl ibn Abbas's words by saying, "...He means by this that his genealogy is pure and that he is a pure Arab because **the Arabs describe their color as black** and they describe the color of the non-Arab Persians as red."⁶⁶ This Ibn Berry was described as "the grammarian of his time". He is Abdella the son of Berry the son of Abdel Jabbaar the son of Berry. He was born in 1106 and was described as an authority in the Arabic language.

Ibn Mandhour further describes the pure Arabs by saying, "Lank hair is the kind of hair that most non-Arab Persians and Romans have while **kinky hair, is the kind of hair that most Arabs**

⁶³ Ibn Mandhour, Lisaan El-Arab, vol.4, p.245.

* Remember that the Arabs meant very dark-skinned when they said brown (see page 49).

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid.

have."⁶⁷ Shuraik El-Qadi, who was an Arab from the tribe of Nakha'ee (a branch of the tribe of Midhhaj, which is a branch of the Yemeni tribe of Kahlan), said that there are seven things that are odd. Amongst the seven things that he mentioned was "a fair-skinned Arab." He then said, "**A fair-skinned Arab is something inconceivable or unthinkable**."⁶⁸ This Shuraik El-Qadi lived in the 7th century A.D. I wonder what he would say if he saw the Arabs today.

Once El-Mughira ibn Shu'ba (the companion of the Prophet Mohamed (PBUH)) met an Arab nomad from the tribe of Taimallah ibn Tha'laba and he (El-Mughira) asked him his opinion about different Arab tribes. One of the tribes that he asked the bedouin about was the tribe of Yashkur. The Arab nomad said the following about the tribe of Yashkur: "They are so light-skinned that you would think that they are slaves."⁶⁹ He said that you would think that they are slaves because most of the slaves of the Arabs at that time were light-skinned non-Arabs from places like Persia, Greece, Rome and other places in Europe. In fact, it was very common for the Arabs in the past to describe someone who was very light-skinned as "light-skinned as if he is one of the slaves."

So, as you can see, the Arabs of the past did not describe themselves the way that they are described today. In fact, they described themselves the complete opposite of the way that they are described today. They said that they were black-skinned, but people today say that they are fair-skinned. They said that they had kinky hair, but people today say that they have straight hair. Who are we to believe-the pure, original Arabs of the past or these people today?

⁶⁷ Ibid. vol.3 p. 122.

⁶⁸ Ahmed ibn Mohamed ibn Abd Rabbu, El-Iqd El-Fareed (Beirut: Dar El-Kutub El-Ilmiyya, 1983), vol.8, p.140.

⁶⁹ El-Asbahaani, Kitaab El-Aghaani, vol.16, p.51.

How Individual Well-known Arabs and Arab Tribes Were Described

There are many old books available today that describe individual Arabs and Arab tribes of the past. If people today read these descriptions and truly understood what was meant by the terms used to describe these pure Arabs, there would not be a misunderstanding today as to what a pure Arab should like. I am now going to give you a description of some pure Arabs of the past.

One should not believe that the Arabs mentioned in this book are the only Arabs who were very dark-skinned (jet black). These are only a few examples of the many well-known Arabs of the past who were not just dark-skinned, but jet black. I mentioned only some of those Arabs who were described as jet black. I didn't mention those who would also be considered "black" today, but were not jet black. I didn't mention those Arabs who were described as brown or white. To prove that the original Arabs were dark-skinned, I could, just as well, have mentioned those Arabs who were described as brown or white because, as I explained earlier in this book, people who were described by the Arabs of the past as white or brown were also dark-skinned and would be considered "black" today. In fact, most of the people in America who call themselves "Black Americans" are, in reality, brown or white. If the pure Arabs of the past that I am about to mention in this book were to live amongst the people in America who call themselves "Black Americans", they would stand out as darker skinned than most others.

THE ALAWITES

The Alawites are a group of people who are descended from Ali the son of Abu Talib. Ali the son of Abu Talib is the cousin and son-and-law of the Prophet Mohamed (PBUH). All people who

claim to be Shurafa (descendants of the Prophet (PBUH)) must be descended from Ali the son of Abu Talib. The purity of Ali's lineage is definitely unquestionable.

El-Sayuti, the famous scholar of the 14th century, describes Ali as "husky, bald, hairy, medium height leaning toward shortness, pot-bellied, large-bearded with a beard that filled all that is between his shoulders, white-bearded as if it was cotton, and **black-skinned**."⁷⁰ Ibn Saad, the famous scholar of the 9th century A.D., reported the following from Ishaq ibn Abdella ibn Farwa, "I asked Abu Ja'afar Mohamed the son of Ali what Ali looked like and he replied, 'He was a black-skinned man with big, heavy eyes, pot-bellied, bald and he leaned toward shortness.'"⁷¹

Zubeir ibn Bakar (died in 869 A.D.), the grandson of Zubeir ibn Awwam, the companion and cousin of the Prophet (PBUH) says, "Musa (the son of Abdella the son of Hassan the son of Hassan the son of Ali the son of Abu Talib) was black-skinned."⁷² He was nicknamed *Musa the Black*. The clan of Mansa Musa, the king of Mali who lived in the 14th century, was descended from him (see pages 110-117).

The historian of Islam, El-Hafiz El-Dhahabi says that the brother of Musa, Mohamed the son of Abdella the son of Hassan the son of Hassan the son of Ali the son of Abu Talib was "black-skinned and huge."⁷³ He was black-skinned and it was well-known that he was a pure, unmixed Arab. He once had a disagreement with Abu Ja'afar El-Mansour concerning the caliphate. Abu Ja'afar El-Mansour was not a pure Arab. Mohamed, on the other hand, was a pure Arab. He felt that he should rightfully be the Caliph because he was of purer Arab descent than Abu Ja'afar. From his father's side, Abu Ja'afar El-Mansour was descended from El-Abbas, the uncle of the Prophet (PBUH), but his mother was a Berber slave-girl. This black-skinned Mohamed the son of Abdella, on the other hand, was descended from the Prophet Mohamed (PBUH)

⁷⁰ Jalal El-Din El-Suyuti, Taarikh El-Khulafaa (Cairo: Dar El-Fikr El-Arabi, 1975), p.186.

⁷¹ Mohamed El-Zuhri Ibn Saad, El-Tabaqaat El-Kubra (Beirut: Dar Saadir), vol.8 p.25.

⁷² Kitaab El-Aghaani vol.15 p.88.

⁷³ El-Haafidh El-Dhahabi, El-Ibir fi Khabar man Ghabar (Kuwait: Turaath El-Arabi), vol.4 p.198.

through Ali the son of Abu Talib on both his mother's side and his father's side. In the following excerpt from a letter from Mohamed the son of Abdella to Abu Ja'afar, Mohamed the son of Abdella expressed his disagreement over Abu Ja'afar El-Mansour being the Caliph instead of him. Mohamed the son of Abdella said, "...We are in the right...Our father Ali was the Imam (leader). How did you inherit the rule which belongs to the children of Ali?! You know that no one who seeks this position (ruler) has a purer genealogy than I do or is more highborn than I am! You know that I am not from one of the *tulaqaa**! You know that no one has as close relations or relations to anyone better than he whom I am very closely related to (meaning the Prophet Mohamed (PBUH))...I am from the best of Banu Hashim (the branch of the tribe of Quraish that the Prophet Mohamed (PBUH) is descended from) in genealogy and the noblest of them both maternally and paternally (from my mother's side and my father's side). No non-Arab blood runs through my veins and the slave-girl concubines do not fight over me!"⁷⁴

Bear in mind that the person speaking here about the purity of his Arab blood and the superiority of his genealogy is jet black in complexion. No one said to him that he wasn't a pure Arab because he was black-skinned. No one said, "No. You can't be a pure Arab because you are jet black." No one said anything. Why? Because at that time all people knew what a pure Arab looked like.

This Mohamed the son of Abdella had a son named Hassan. This Hassan the son of Mohamed the son of Abdella the son of Hassan the son of Hassan the son of Ali the son of Abu Talib was so black-skinned that he was nicknamed "*The Father of the Tar*". Ibn Hazim, of the 10th century A.D., said, "El-Hassan was nicknamed the "Father of the Tar" because of the intensity of his brownness."⁷⁵ We all know how dark tar is.

* The *tulaqaa* are those who didn't accept Islam before the conquest of

Mecca by the Muslims, but were let free by the Prophet (PBUH) after he entered Mecca.

⁷⁴ Ibn Abd Rabbu, *El-Iqd El-Fareed*, vol.5 pp.338-339.

⁷⁵ Ali ibn Ahmed Ibn Hazim, *Jumharat Ansaab El-Arab* (Beirut: Dar El-Kutub El-Ilmiya, 1983), p.45.

The above-mentioned Musa and Mohamed were the brothers of Idris. Idris is the ancestor of the Idrisi sharifs found in Morocco and other parts of the Arab world. Now after reading this, if you find an Alawite, Idrisi, or any other Sharif, what color would you expect him/her to be?

These are the ancestors of those who claim to be of noble descent; the Alawites, the Idrisis, the Shurafa; those claiming descent from the Prophet Mohamed (PBUH) through his daughter and his son-in-law/cousin Ali the son of Abu Talib. The ancestors of these claimants to noble descent were as black as night and they were noble, pure Arabs. Though many of the descendants of these noble Alawites, Idrisis, or Shurafa no longer have their very dark complexion, you will find some today who are somewhat dark.

OTHMAN IBN MADH'UN

Another noble, pure-blooded Arab hero of the past who was described as black-skinned is Othman ibn Madh'un. He is Othman the son of Madh'un the son of Habib the son of Wahn the son of Hudhafa the son of Jumah the son of Amru the son of Husais the son of Ka'ab the son of Luayy the son of Ghalib the son of Fihir (Quraish) the son of Malik the son of Nadr the son of Kinana. He was from the Jumah branch of Quraish. In the *Days of Ignorance* (before the revelation of the Quran), he was one of the Arab wisemen and in the Islamic period, he was a companion of the Prophet (PBUH). His sister Zeinab the daughter of Madh'un was the wife of Umar ibn El-Khattab, the second Caliph of the Prophet Mohamed (PBUH). Therefore, he was the uncle of Abdella the son of Umar the son of El-Khattab. Aisha, the daughter of Othman ibn Madh'un's brother Qadama the son of Madh'un, says, "The children of Madh'un all looked alike. Othman the son of Madh'un was black-skinned with a big beard."⁷⁶

⁷⁶ El-Dhahabi, *Seyar A'alaam El-Nubalaa*, vol.1, p.160.

HAKIM IBN HUZAAM

Another well-known, pure-blooded, noble Arab of the past who was described as black-skinned is Hakim the son of Huzaam. He is Hakim the son of Huzaam the son of Khuwailid the son of Asad the son of Abd Uzza the son of Qusayy the son of Kilab the son of Murra the son of Ka'ab the son of Luayyy the son of Ghalib the son of Fihr (Quraish) the son of Malik the son of Nadr the son of Kinana. He is the nephew of Khadija the daughter of Khuwailid. Khadija the daughter of Khuwailid was the first wife of the Prophet Mohamed (PBUH) and the mother of Fatima, the daughter of the Prophet (PBUH). Huzaam, Hakim's father, was Khadija's brother. Hakim ibn Huzaam was one of the chiefs of the tribe of Quraish. Dr. Abdel Rahman Ra'fat Pasha says, "Hakim the son of Huzaam was brought up in a highborn, esteemed, rich family. Besides this, he was so notable and meritorious; such a distinguished personality that his people (the tribe of Quraish) made him their leader."⁷⁷ El-Zubeir ibn Bakar says, "He (Hakim) was black-skinned with a thin beard."⁷⁸

ABDELLA IBN MAS'UD

Abdella the son of Mas'ud, the famous companion of the Prophet (PBUH), was also described as black-skinned. He was a pure-blooded Arab from a noble tribe. He is Abdella the son of Mas'ud the son of Ghafil the son of Habib the son of Shamukh the son of Faar the son of Makhzoum the son of Sahila the son of Kahil the son of El-Harith the son of Tamim the son Sa'ad the son of Hudhail the son of Mudrika the son of El-Yaas (Qais Ailaan) the son of Mudar. He was from the famous, noble tribe of Hudhail. Abdella ibn Mas'ud's mother, Umm Abd the daughter of Wadd, was also from the tribe of Hudhail. Hudhail is a very big and famous Arab tribe that lived in the vicinity of Mecca. El-

⁷⁷ Abdel Rahman Ra'fat El-Pasha, Suwar Min Hayaat El-Sahaaba (Beirut: Dar el-Nafaais, 1992), p.342.

⁷⁸ El-Dhahabi, Seyar A'laam El-Nubalaa, vol.3, p.44.

Baladhari says in his book *Ansaab El-Ashraaf*, "Abdella (the son of Mas'ud) was a short, thin, black-skinned man."⁷⁹ Abdella the son of Abdella the son of Utba says, "Abdella (the son of Mas'ud) was a short, thin, black-skinned man whose hair didn't change to grey with age."⁸⁰

ABDELLA IBN UMAR

Another very dark-skinned, well-known, noble Arab of the past is Abdella the son of Umar the son of El-Khattab. He was from the tribe of Quraish and his father, Umar, was the second Caliph of the Prophet (PBUH). His mother was Zeinab the daughter of Madh'un the son of Habib the son of Wahb the son of Hudhafa the son of Jumah the son of Amru the son of Husais the son of Ka'ab the son of Luayy the son Ghalib the son of Fihr the son of Malik the son of Nadr the son of Kinana. She was from the Jumah branch of the tribe of Quraish.

Abu Ishaq El-Sabi'ee said, "I saw the son of Umar very dark-skinned and huge, with his loincloth raised halfway up his leg."⁸¹ Saalim the son of Abdella the son of Umar the son of El-Khattab said, "I heard (Abdella) the son of Umar say, 'We inherited our black complexion from our maternal uncles.'"⁸² Abdella's (the son of Umar) maternal uncles were the children of Madh'un of the Jumah branch of Quraish (see page 65). Notice here that he didn't say that he got his black complexion from non-Arabs or slaves. He said that he got his blackness from another branch of the noble tribe of Quraish. Just like any so-called African American might inherit his/her jet black complexion from one side of the family or the other. The father's side of the family might be jet black while the mother's side might be a lighter shade of brown or vice versa. That's how the Arabs were in the past; like the so-called African Americans are.

⁷⁹ Ahmed ibn Yahya El-Balaadhari, *Ansaab El-Ashraaf* (Cairo: Dar El-Ma'arif, 1959), p.304.

⁸⁰ Ibn Saad, *El-Tabagaat El-Kubra*, vol.9, p.158.

⁸¹ El-Dhahabi, *Seyar A'laam El-Nubalaa*, vol.3, p.309.

⁸² Ibn Saad, *El-Tabagaat El-Kubra*, vol.3, p.325.

SAALIM IBN ABDELLA IBN UMAR IBN EL-KHATTAB

Saalim, the son of the above-mentioned Abdella ibn Umar, was also described as very dark-skinned. El-Dhahabi said, "He (Saalim) was black-skinned..."⁸³ Asbagh the son of El-Faraj said, "(Hisham the son Abd El-Malik the son of Marwan) entered the Medina and said to someone, 'Go see who is in the mosque.' The person said (after looking in the mosque), 'A tall, jet-black-skinned man.' He (Hisham) then said, 'That is Saalim the son of Abdella.'" ⁸⁴

UBAADA IBN SAAMIT

Ubaada ibn Saamit was from the Ansar (Helpers of the Prophet Mohamed (PBUH)). He is another pure-blooded, noble Arab who was described as black-skinned. He is Ubaada the son of Saamit the son of Qais the son of Asram the son of Fihr the son of Tha'laba the son of Ghanim the son of Awf the son of Amru the son of Awf the son of El-Khazraj. Mohamed the son of Abdel Mun'em El-Himyari says, "...Then Amru ibn El-Aas sent ten men to them (the Greek rulers of Egypt). One of these men was Ubaada ibn Saamit, who was a black-skinned Arab. Amru ibn Aas ordered Ubaada ibn Saamit to be the spokesman of the group because he was very eloquent...They presented themselves before Muqawqas, the Greek ruler of Egypt. When Ubaada stood forward in order to speak, Muqawqas became full of fear because of the blackness of Ubaada and he said, 'Take away from me this black man and send forward someone else!' They (the ten men sent by Amru) all said, 'This black-skinned man is our leader and the most superior of us in judgement and wisdom.' Then Ubaada spoke and Muqawqas became even more afraid of Ubaada's blackness and he said again, 'Take this black man away from me.' The companions of Ubaada then said, 'This black-skinned man is our

leader and he is the most superior of us in judgement and in knowledge.' Ubaada spoke again and then Muqawqas said to his companions, 'I feared his appearance, but his words I fear even more. This man and his companions left their land to destroy the earth. I think that they are eventually going to rule over the entire earth.'" ⁸⁵

ABU DHARR

Abu Dharr El-Ghafari is another pure Arab who was described as very dark-skinned. He was from the well-known tribe of Ghafaar which, like the tribe of Quraish, is descended from the well-known tribe of Kinaana. El-Dhahabi says, "It is said that he (Abu Dharr) was very dark-skinned, huge, and he had a thick beard." ⁸⁶ El-Dhahabi also quotes Ibn Buraida as saying, "Abu Dharr was a **black-skinned man with thick hair**." ⁸⁷

Those who base their opinion that the Arabs of the past were a light-skinned people on Abu Dharr's insulting Bilal by calling him the son of a black woman should know that **Abu Dharr himself was black-skinned!** Bilal's mother was a non-Arab slave-girl from someplace in the area now called Africa. It's important that people realize that when the Arabs insulted someone by saying "son of a black woman", they weren't talking about color. They were talking more about culture. They meant that she was a non-Arab; maybe from someplace in the area now called Africa. They weren't talking about color because they themselves had the same color. Yes, it was silly for them to do so. That's why when the Prophet (PBUH) heard that Abu Dharr insulted Bilal this way, he said to Abu Dharr, "You are a person with *the Days of Ignorance* in him!" Abu Dharr then repented for what he did and from then on he treated his slaves with the greatest respect. Once someone saw him and his slave dressed alike. The person said, "Why don't

⁸³ Mohamed ibn Abdellah El-Himyari, El-Rawd El-Mi'taar fi Khabar El-Aqtaar (Beirut: Maktabat Lubnaan, 1975), p.553.

⁸⁶ El-Dhahabi, Seyar A'laam El-Nubalaa, vol.2, p.47.

⁸⁷ Ibid. p.74

⁸³ El-Dhahabi, El-Ibir fi Khabar man Ghabar, vol.4, p.130.

⁸⁴ Ibn Abd Rabbu, El-Iqd El-Fareed, vol.5, p.192.

you keep that garment for yourself and find something else for your slave to wear?" Abu Dharr said, "Once there were heated words between me and a friend of mine (He meant Bilal.). **His mother was a non-Arab and I insulted her.** Then the Prophet (PBUH) asked me, 'Did you insult so-and-so?' I said, yes. He (the Prophet) asked, 'Did you mention his mother?' I said, when a person insults another he usually mentions his mother and father. The Prophet then said, 'Verily you are a person with *the Days of Ignorance* in him.'"

Notice that Abu Dharr said that he insulted Bilal because his mother was a non-Arab. He didn't say that he insulted her because she was black-skinned. As I've already shown you, Abu Dharr was black-skinned himself.

The same thing happens in America amongst the so-called African Americans. It is not uncommon for an "African American" to insult a person from the area called Africa or a person from Haiti, for example, and call him/her an African or a Haitian. They are talking more about culture when they say things like this, not color.

There is also the example of Muawiya ibn Abu Sufyaan and a woman named Daaramiya El-Hajjouniya, who was from the famous Arab tribe of Kinana. Muawiya had a problem with this woman and he was angry at her. Ibn Abd Rabbu relates the story as follows: "Muawiya performed pilgrimage and he asked about a woman from Bani Kinana who lived in the area of Hajjoun. This woman was fat and black-skinned. Muawiya was informed of her well-being, so he sent for her and when she was brought to him, he said to her, 'How are you doing oh daughter of Ham?!' She said to him, 'If you call yourself insulting me, I have you know that I am not a descendant of Ham! I am a woman from the tribe of Kinana!' Muawiya then said, 'I know that that's true.'"⁸⁸ So as you can see, Muawiya jokingly called her a descendant of Ham. However, he knew that she was a pure Arab from the noble tribe of Kinana, which Muawiya's tribe itself is descended from. Muawiya was from the tribe of Quraish and Quraish is descended from Kinana (see tree 10 on page 23).

ABDELLA IBN ABBAS AND HIS SON ALI

Abdella the son of Abbas the son of Abdel Muttalib is another pure-blooded Arab of the past who was described as very dark-skinned. His father, El-Abbas, is the uncle of the Prophet Mohamed (PBUH). It is said in El-Jahidh's *Fakhr El-Sudaan Alaa El-Baydaan*, "Abdella ibn El-Abbas was tall, large, and black-skinned."⁸⁹ His son Ali the son of Abdella the son of El-Abbas was also described as very dark-skinned. Ali ibn Abi Hamla said, "I entered where Ali ibn Abdella was and I found him huge and black-skinned."⁹⁰ El-Dhahabi says, "Ali the son of Abdella the son of El-Abbas was very dark-skinned and his mother was the daughter of the king of the tribe of Kinda (an old, famous Arab tribe from Yemen) Mashrah the son of Adiiy."⁹¹

SAAD IBN ABI WAQQAS

Another very dark-skinned, famous, pure-blooded Arab hero of the past is Saad the son of Abi Waqqas, from the noble tribe of Quraish. He was the maternal uncle of the Prophet (PBUH). He was one of the candidates for the Caliphate after the death of Umar ibn El-Khattab. Saad was a famous general who led the Muslim army to many great victories. He is the one who defeated Rustam, the Persian leader of the unbelieving enemies of the Muslims and he opened the way for the conquest of Persia by winning the famous battle called the Battle of Qadisia. Ismael the son of Mohamed the son of Saad said, "Saad was kinky-haired, hairy, very dark-skinned, flat-nosed and tall."⁹² This is the description of Saad the son of Waqqas, whose nobility and purity of blood is attested to by all. Once while the Prophet (PBUH) was sitting with

⁸⁹ El-Jaahidh, *Fakhr El-Sudaan Alaa El-Baydaan*, p.209.

⁹⁰ El-Dhahabi, *Seyar A'laam El-Nubalaa*, vol.5 p.253.

⁹¹ Ibid.

⁹² Ibid., vol.1, p.97.

⁸⁸ Ibn Abd Rabbu, *El-Iqd El-Fareed*, vol.1, p.352.

some of his companions, he saw Saad coming. He then proudly said to his companions who were sitting with him, "That's MY uncle. Let any man show me HIS uncle!"⁹³

MOHAMED IBN MASLAMA

Another pure, noble Arab of the past who was described as black-skinned is Mohamed the son of Maslama. He was from the Aws branch of the Ansar (helpers of the Prophet Mohamed (PBUH)). He is Mohamed the son of Maslama the son of Salama the son of Khalid the son of Adiyy the son of Majdaa' the son of Haritha the son of El-Harith the son of El-Khazraj the son of Amru the son of Malik the son of Aws. His mother was Khulaida the daughter of Abi Ubaida the son of Wahb the son of Ludhaan the son of Abd Wadd the son of Zaid the son of Tha'laba the son of El-Khazraj the son of Masaada the son of Kaab the son of El-Khazraj. El-Khazraj is the other branch of the Ansar (Helpers of the Prophet (PBUH)).

Mohamed ibn Maslama was part of the Muslim army that conquered Egypt and he climbed over the fortress with El-Zubeir. Ibn Saad relates that Mohamed the son of Maslama was described as "Tall, black-skinned, and huge."⁹⁴ 'Abaya ibn Rufa'a also said, "Mohamed ibn Maslama was tall, black-skinned and huge."⁹⁵

NABTAL IBN EL-HARITH

Another pure-blooded Arab of the past who was described as black-skinned is Nabtal the son of El-Harith. Nabtal was one of the hypocrites during the time of the Prophet Mohamed (PBUH). He was from the tribe of Aws. As I mentioned above, Aws is a branch of the Ansar (Helpers of the Prophet (PBUH)). He is Nabtal the son of El-Harith the son of Qais the son of Zaid the son of Dabi'aa the son of Zaid the son of Malik the son of Awf the son

of Amru the son of Awf. El-Baladhari says, "He (Nabtal) was tall and jet black, with nappy hair, a huge body, and red eyes..."⁹⁶

YAZID IBN MUAWIA

Our next pure-blooded Arab is Yazid the son of Muawia the son of Abu Sufyan the son of Harb the son of Omayya the son of Abd Shams the son of Abd Manaf. He was from the noble tribe of Quraish. His mother was also a pure Arab from the tribe of Kalb. Yazid was also described as black-skinned. El-Hafidh El-Dhahabi says, "He (Yazid ibn Muawia) was black-skinned, hairy, and huge."⁹⁷ Ibn Abd Rabbu says, "He (Yazid ibn Muawia) was very dark-skinned and kinky-haired."⁹⁸ This is the description of Yazid, a pure-blooded Arab from the tribe of Quraish.

MALIK IBN TARIF IBN MUHARIB

Here we have another pure-blooded, original Arab who was described as black-skinned. He is Malik the son of Tarif the son of Muharib the son of Khafsa the son of Qais Ailaan the son of Mudar. Malik ibn Tarif is the father of the famous, old, noble, Arab tribe of Khudar. El-Asbahani says, "Malik was black-skinned."⁹⁹ I will talk more about the tribe of Khudar later in this book.

SARMA IBN MURRA

Another famous, pure-blooded, noble Arab of the past who was described as black-skinned is Sarma the son of Murra the son of Awf the son of Saad the son of Dhibyan. He is from the famous Arab tribe of Dhibyan. His nickname was Ghaihab, which means

⁹³ El-Pasha, Suwar Min Hayaat El-Sahaaba, p.287.

⁹⁴ Ibn Saad, El-Tabaqaat El-Kubra, vol.3, p.444.

⁹⁵ El-Dhahabi, Seyar A'laam El-Nubalaa, vol.2, p.371.

⁹⁶ Ahmed ibn Yahya El-Balaadhari, Ansaab El-Ashraaf (Cairo: Dar El-Ma'arif, 1959) p.275.

⁹⁷ El-Dhahabi, El-Ibir fi Khabar man Ghabar, vol.4, p.198.

⁹⁸ Ibn Abd Rabbu, El-Iqd El-Fareed, vol.5, p.124.

⁹⁹ El-Asbahaani, Kitaab El-Aghaani, vol.22, p.36.

pitch blackness. El-Athram said, "Sarma was nicknamed Ghaihab because of his blackness."¹⁰⁰

DHU EL-RUMMA

Still another pure-blooded, noble Arab described as black-skinned is Dhu El-Rumma. Dhu El-Rumma lived in the 8th century A.D.. His nickname was Dhu El-Rumma, but his real name was Ghailaan the son of Uqba the son of Mas'ud the son of Haritha the son of Amru the son of Rabi'aa the son of Sa'ada the son of Ka'ab the son of Awf the son of Tha'laba the son of Rabi'aa the son of Malkan the son of Adiyi the son of Abd Manaa the son of Udd the son of Taabikha the son of Yaas the son of Mudar. Dhu El-Rumma's mother was from the famous Arab tribe of Bani Asad. El-Asbahani says, "Dhu El-Rumma was black-eyed, black-skinned, and unattractive."¹⁰¹

Once Dhu El-Rumma said, "I saw a black slave that belonged to Bani Asad reach us from the direction of Yamama. He was lonely because of his long separation from his home with the camels in the wilderness. From time to time he would run into some non-Arab farmers whom he couldn't understand and he couldn't make understand his language (Arabic). When he saw me, he felt at ease. Then he said to me, 'Oh Ghailaan, may Allah curse the land that does not have an Arab on it! I didn't see the Arabs compared to the others except like the measure of a sore on the skin of a horse (the Arabs were greatly outnumbered). If it weren't for the fact that Allah had compassion for them and protected them (the Arabs), these non-Arabs would completely wipe them out.' I swear that Allah did not order His prophet to fight them (the non-Arab unbelievers) except in order to spare them (the Arabs) and He did not stop the acceptance of *Jizya* (tax on non-Muslims living

¹⁰⁰ Ibid. vol.16, p.216.

¹⁰¹ Ibid. vol.16 p.280.

* Notice that at that time, non-Arabs had begun to flood the Arabian Peninsula. I will talk more about this flooding of the Arabian Peninsula by Europeans in chapter 10.

under Muslim rule) from them except in order to leave it for them."¹⁰²

Notice that Dhu El-Rumma, who was black-skinned himself, said that he saw a **black slave**. Most people who do not know what Dhu El-Rumma's complexion was would assume that since he called the person black, that he was light-skinned. Most people would also assume that because Dhu El-Rumma said that the person was black, he meant that he was non-Arab. This, of course, is not true at all. What Dhu El-Rumma meant when he said that the man was black is that his complexion was black (as was Dhu El-Rumma's). What Dhu El-Rumma meant when he said that the man was a slave is that he was one of the Arab slaves who were enslaved as a result of another Arab tribe raiding his tribe. Ahmed Amin says in his book *Fajr El-Islam*, "In the *Days of Ignorance* (preIslamic times) the Arabs used to raid one another and capture each other's men and women and they became slaves. The Arabs had a market in which they used to sell these slaves."¹⁰³ Many people make the mistake of believing that when the Arabs of the past said that a person was a slave, they automatically meant that he/she was non-Arab.

MISKEEN EL-DARIMI

Another famous, pure-blooded, noble Arab who was described as black-skinned is Miskeen El-Darimi (see page 59). As I said earlier, his real name was Rabi'aa the son of Aamir the son of Unaif the son of Sharih the son of Amru the son of Zaid the son of Abdella the son of Adis the son of Darim the son of Malik the son of Handhala the son of Malik the son of Zaid Manah the son of Tamim. El-Asma'ee said, "Miskeen proposed to a woman from his tribe, but she disliked him because of his blackness and his poorness. Instead, she married someone else. The person that she married was rich, but his genealogy was not as pure as Miskeen's genealogy. One day Miskeen passed by the two of them as they

¹⁰² Ibn Abd Rabbu, *El-Iqd El-Fareed*, vol.3, pp.279-280.

¹⁰³ Ahmed El-Amin, *Fajr El-Islam*, (Beirut: Dar el-Kutaab el-Arabi, 1975), p.88.

were sitting together and said to them, 'I am Miskeen. I am well-known. My complexion is brown (dark); the complexion of the Arabs...'”¹⁰⁴ As I said before, Miskeen's words show that the Arabs of the past used the term *brown* to describe a person who was very dark-skinned. In this case, the term brown is used interchangeably with black-skinned. In the past, the term wasn't used like it is used by most people today. Miskeen's words also show that, unlike today, to the Arabs of the past, a very dark complexion was a sign of pure Arab blood.

EL-SAA'IQ

There was also El-Sa'iq, who was the chief of the Yemeni, Himyarite tribe of Nahd. The tribe of Nahd is descended from the tribe of Qudaa'a which is descended from the tribe of Himyar. El-Sa'iq's real name was Jushim the son of 'Amru the son of Saad. Ibn 'Abd Rabbu says that El-Sa'iq "was short, black-skinned, and unattractive."¹⁰⁵

BANU SULAYM

One example of a well-known, noble Arab tribe that was described as black-skinned is the large, famous tribe of Sulaym. This tribe is descended from Sulaym the son of Mansour the son of Ikrama the son of Khafsa the son of Qais Ailaan the son of Mudar. In El-Jahidh's *Fakhr El-Sudaan Ala El-Baydaan*, it is said, "Amongst the Arabs, there are whole tribes that are black-skinned. For example, there is the tribe of Banu Sulaym."¹⁰⁶ It is also said in the same book, "Our blackness, oh you group of Zanj (a very black-skinned tribe in the area called Africa), is simply like the blackness of Banu Sulaym and the other Arab tribes that I mentioned earlier."¹⁰⁷

¹⁰⁴ El-Asbahaani, *Kitaab El-Aghaani*, vol.18, p.71.

¹⁰⁵ Ibn Abd Rabbu, *El-Iqd El-Fareed*, vol.3, pp.325-326.

¹⁰⁶ El-Jaahidh, *Fakhr El-Sudaan Ala El-Baydaan*, p.219.

¹⁰⁷ Ibid., p.220.

Also, four of the thirteen "Arab Crows" were from the tribe of Banu Sulaym. As I have already said, "Arab Crows" is the nickname given to those Arab poets, in the preIslamic and Islamic period, who were so black-skinned that their complexion resembled the color of a crow. We all know how black a crow is!

Banu Sulaym is one of the most powerful Arab tribes descended from Adnan. This tribe originally lived between Mecca and Medina on the border of Nejd and the Hijaz. The tribe of Sulaym helped the Prophet Mohamed (PBUH) conquer Mecca. They were exiled from the Arabian Peninsula in the 11th century A.D. to the so-called African continent. They eventually spread from Egypt to West Africa. Banu Sulaym and their cousins Banu Hilal are the two major Arab tribes that spread throughout the area called Africa in the 11th century A.D. You will find that many of the Arab tribes in the area called Africa are descended from these two tribes.

Since these two tribes were originally black-skinned, isn't it only natural for the Arabs in the area called Africa to be very dark-skinned? Shouldn't those Arabs, in the area called Africa, who are not very dark-skinned explain why they are not dark-skinned instead of the Arabs who are very dark-skinned, as their ancestors were, being expected to explain why they are dark-skinned?

MUHARIB

The tribe of Muharib is another famous, noble Arab tribe that was described as black-skinned. The tribe of Muharib is descended from Muharib the son of Ziyad the son of Khafsa the son of Qais Ailaan. Ibn Mandhour says, "When it is said 'the green Ghassan' or 'the green Muharib', what is meant is the blackness of their complexion."¹⁰⁸ Remember that *green* in the Arabic language means black.

¹⁰⁸ Ibn Mandhour, *Lisaan El-Arab*, vol.1, p.848.

KHUDAR

Another old, famous, original Arab tribe that was described as black-skinned is the tribe of Khudar. This tribe is descended from the sons of Malik the son of Tarif the son of Muharib the son of Khafsa the son of Qais Ailaan. The tribe of Khudar is descended from the tribe of Qais and also from the tribe of Muharib. The name of the tribe, the Khudar, means the black-skinned people.

One descendant of the Khudar, Sakhr the son of El-Ja'ad El-Khudari, said, "The children of Malik the son of Tarif were named the Khudar because of their blackness."¹⁰⁹ Again, remember that the Arabs of the past used the word Khudar (green) to mean black. The words green and black were used interchangeably by the Arabs of the past. When the people saw the children of Malik, they named them the Khudar (the green) because of their blackness.¹¹⁰ Remember that Malik himself was black-skinned (see page 73).

BANU 'ABS

Still another famous, noble Arab tribe that was described as black-skinned is the tribe of 'Abs. This tribe is descended from 'Abs the son of Bagheed the son of Reeth the son of Ghatfaan the son of Qais 'Ailaan. The famous Arab hero/poet 'Antar ibn Shaddaad, who was one of the "*Arab Crows*", was from this tribe. People mistakenly believe that 'Antar was black-skinned because of the fact that his mother was an Ethiopian slave. In fact, 'Antar got his blackness from his Arab tribe, the Banu 'Abs.

When Duraid El-Simma, the famous Arab hero of the past, raided the tribe of Ghatfaan (the tribe that Banu 'Abs is a clan of), he told his companion to look and tell him what he saw. His companion said, "I see black-skinned men shaking their spears and digging in the earth with their feet." Duraid ibn Simma then said, "That is the tribe of 'Abs."¹¹¹

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¹⁰⁹ El-Asbahaani, *Kitaab El-Aghaani*, vol.22, p.36.

¹¹⁰ Ibid.

¹¹¹ Ibn Abd Rabbu, *El-Iqd El-Fareed*, vol.6 p.37.

What I have just shown you are, again, only a few examples of the many noble, pure-blooded Arabs who were described as black-skinned. The people that I mentioned here are only some of those Arabs who were very dark-skinned, i.e., jet-black-skinned. I did not include the very many Arabs who were described as having complexions like those of most so-called "Black Americans". As I said earlier, most so-called "Black Americans" are not black, but different shades of brown. Some are light brown. Some are medium brown. Some are dark brown. You will find some so-called "Black Americans" who are black-skinned, but it is not very common. The noble Arabs that I mentioned here were black-skinned. If I were to mention all the Arabs of the past who had complexions like the so-called "Black Americans", my list would go on forever. This, of course, is not my intention. My intention is simply to give a few examples of well-known, pure-blooded, noble, black-skinned Arabs of the past in order to prove that the original Arabs were a very dark-skinned people.

I chose to mention those Arabs who are known by all to be pure, unmixed, noble Arabs. After seeing that these pure Arabs were jet-black-skinned and after reading the testimony of the Arabs of the past that the original Arabs were a very dark-skinned people, people should now have no doubt in their minds about the fact that the Arabs of the past were a very dark-skinned people; much darker than what most people had believed prior to reading this book.

What readers must be wondering now is how it is that many Arabs today have become so light-skinned. How did they lose their dark complexion? On the following pages, I will shed light on the causes of this phenomenon.

The Cause of the Fair Complexion of Many of the Current Arabs

It is reported that the Prophet Mohamed (PBUH) said, "(In a dream) I saw myself following a herd of black sheep. Then a group of white sheep came (and mixed with the black sheep) until they (the white sheep) became so many that the black sheep could no longer be seen in the herd of sheep." Abu Bakr, the companion of the Prophet (PBUH) and the interpreter of dreams, said, "Oh Messenger of Allah. As for the black sheep, they are the Arabs. They will accept Islam and become many. The white sheep are the non-Arab Persians, etc. They will accept Islam and become so many that the Arabs will not be noticed amongst them." The Prophet Mohamed (PBUH) then said that an angel had interpreted the dream the same way.¹¹²

This is exactly what has happened. The Arabs were once a very dark-skinned people who were described as black. Then when they set out to spread the religion of Islam, they conquered many non-Arab peoples such as the Persians, Turks, Greeks, Romans, Spanish, etc. The Arabs enslaved many of these people that they conquered and took many of their women as concubines. These Arabs had children by these concubines and thereby the Arabs became much lighter than they were originally. From that time, Arabia began to become flooded with non-Arab Persians, Greeks, Romans, Turks, etc. Some of these non-Arabs entered Arabia as slaves while others entered as converted Muslims. Naturally they learned the Arabic language and eventually their descendants began to be considered Arabs.

This flooding of Arabia with non-Arabs and the intermingling of Arab blood with non-Arab blood happened on a much larger scale than most people seem to realize. It is reported that Muawia, the Companion of the Prophet Mohamed (PBUH), said to two of his

advisors, "I see that these white folks have become very numerous and are saying bad things about those who have passed. I can envision a daring enterprise from them against the Arabs and authority. I am thinking of killing half of them and leaving half of them to set up markets and to build roads. What's your opinion?"¹¹³ Muawia later changed his mind and decided not to kill them. Bear in mind that Muawia's son, Yazid, was described as black-skinned with wooly hair (see page 73).

I wonder if Muawia envisioned them taking Arabism from the true Arabs and giving it to themselves and then degrading the true Arabs. I wonder if he envisioned them making themselves appear to be the true Arabs and a person who looked like him a non-Arab or mixed Arab. Unfortunately, this is what has happened.

Speaking about this early mixture of Arab blood with non-Arab blood that took place on a very large scale, Ahmed Amin says, "...Practically every (Muslim) soldier had slaves and slave-girls that he used to help him with his needs. If he wanted to, he had children by the slave-girls. This all resulted in other races like Persians, Romans, Syrians, Egyptians, and Berbers entering the Arab household. The once Arab household became no longer an Arab household, but a mixed household headed by an Arab. Also, these slave-girls gave birth through their Arab masters and their children were mixed breeds with Arab fathers and non-Arab mothers. There were a number of births of this type due to the large number of Muslim conquests starting from the time of the Caliphate of Umar and thereafter."¹¹⁴

All of this is nothing more than one of the signs of the end of time. The Prophet (PBUH) said that one of the signs of the end of time is a slave-girl giving birth to her master. That's exactly what happened. The Arabs enslaved the non-Arab Europeans and had children by their women. These non-Arab, slave-girl women gave birth to their masters, the Arabs. El-Wakie' ibn Jarraah, the famous scholar of the past, says that the saying of the Prophet (PBUH) means that the non-Arabs (Persians, etc.) will give birth to the Arabs. That's exactly what we have today. Most of the fair-

¹¹² El-Suyuti, *Taariikh El-Khulafaa*, p.113.

¹¹³ Ibn Abd Rabbu, *El-Iqd El-Fareed*, vol.3 p.361.

¹¹⁴ El-Amine, *Fajr El-Islam*, p.91.

skinned Arabs that we see today are actually the descendants of non-Arab slave-girls.

Ahmed Amin further says, "...All the lands became inhabited by Arabs completely mixed with non-Arabs."¹¹⁵ Anees El-Maqdasi says, "The Arab race mixed with the non-Arab races through marriage. First the Arabs mixed with the peoples who accepted Islam such as the Persians, the Turks, the Berbers, and others. Then they mixed with other non-Arabs through concubinage."¹¹⁶ This mixing of Arab blood with European and Indo-European blood continued for more than a thousand years and, as I said, resulted in the many light-complexioned Arabs that you see today.

Over the years, many, or maybe I should say most, Arabs have lost knowledge of the fact that the original Arabs were dark-skinned and that the light complexion that is prevalent in the known Arab world today is the result of intermixture with non-Arabs. Most people now believe that the opposite is true. They believe that the light-skinned Arabs are the pure Arabs and that those Arabs who are dark are dark as a result of mixing with "non-Arab Africans!"

I have shown that this belief that people have is inaccurate. I have shown the true appearance of the original Arabs. You have seen how the Arabs described themselves as a dark-skinned people and you have seen examples of some noble, pure-blooded, original Arabs who were jet-black-skinned. I believe that this is more than enough evidence to prove the fact that the idea that most people have of what a pure Arab should look like is incorrect and that the original Arabs were a dark-skinned people, similar in appearance to their descendants, the so-called "Black Americans". What I will show now is how the majority of the peoples and tribes that constitute the so-called "Black Americans" are of Arab origin and therefore, the so-called "African Americans" are, in reality, Arab Americans. Let me now mention some of these tribes and their origins.

¹¹⁵ Ibid. p.93.

¹¹⁶ Anees El-Maqdasi, Umaraa El-Shi'ir El-Arabi Fil Asr El-Abbassi (Beirut: Dar el-Ilm Lil-Malaayin, 1983), p.42.

THE ORIGIN OF THE SO-CALLED "BLACK AMERICANS"

11

Descent From Arab Tribes Known To Be Arabs

Since I have disproved the fallacy that a pure Arab should be light-skinned and I have proven that the contrary is, in fact, the truth, it should not be surprising to learn that the so-called "Black Americans" are, in reality, Arab Americans. Before I begin to explain how the so-called "Black Americans" are descended from Arab tribes that are not known by most people to be Arabs, I should first bring to readers' attention the fact that the so-called "Black Americans" are also descended from Arabs who are known by all to be Arabs such as the Arabs who were captured and enslaved in Oman, in Andalusia, in Morocco, in Mauritania, and the Arab tribes in the area called Africa that are known to be Arab. Examples of some of the Arabs in the area called Africa that are known to be Arabs are the Shurafa (descendants of the Prophet Mohamed (PBUH)), the Kunta, the Trarza, the Brakna, the Shuwa, and others.

The area called West Africa is full of Arabs who started immigrating to the area from the earliest of times. El-Ghaneemi quotes the famous 11th century historian/geographer Abdella El-Bekri as saying, "Remnants of the Omayyads (clan of Quraish who are descendants of Omayya ibn Abd Shams) who escaped from the Abbasis (descendants of Abbas ibn Abd El-Muttalib, the uncle of the Prophet Mohamed (PBUH)) immigrated to the southeastern region of Lake Chad and settled there because they found the area agreeable, being far away from the danger of the Abbasis. This happened in the year 750 A.D."¹¹⁷ Besides these Omayyads, El-Gharbi speaks of a city in West Africa which was composed of a group of Arabs who were remnants of the troops that the Omayyad Caliphs had sent to West

¹¹⁷ El-Ghaneemi, Harakat El-Madd El-Islaami, p.236.

Africa.¹¹⁸ The *Sudanese Memoirs* mentions tribes in Wadai, Chad that are descended from Yazid ibn Muawia (see page 33), who was from Omayya ibn Abd Shams.¹¹⁹ As I said before, Wadai, like Lake Chad, is recorded as being one of the places that the so-called Black Americans were taken to America from.

In his article in *the Arab World*, Nadim Makdisi says, "During the 18th century and the first decade of the 19th century, **a number of Arabs, captured by the Europeans, were brought to America and sold as slaves.**"¹²⁰ In another article, Dr. Younes says, "**An occasional Arab' was not an unusual figure on plantations of Georgia and the Carolinas.**"¹²¹ Where are the descendants of all of these Arabs? Of course, the descendants of these Arabs are none other than the so-called "Black Americans"!

The Omanis

Ian Skeets says in her book, *Muscat & Oman*, "Between 1507 and 1650 the Portuguese had established, and maintained more or less continuously, a trading empire in the Indian Ocean area. It was purely a commercial affair; into which colonization never at all entered their calculations. If, for commercial reasons, a base had to be established, and indeed this was the case, then it was established. The purpose of the base was, however, no more than as a safe anchorage, a taxation and export center, and the Portuguese had no interest in the local inhabitants except **as a source of labor or revenue.**"¹²² How were these Omani Arabs a source of labor or revenue for these Portuguese? By being enslaved and sold by them, of course.

Robin Bidwell also mentions Omanis being captured by the Portuguese. She says in her book *Travellers in Arabia*, "Little was

¹¹⁸ El-Gharbi, *Bad-a El-Hukum El-Maghribi*, p.35.

¹¹⁹ Palmer, *Sudanese Memoirs*, vol.2 p.54.

¹²⁰ Nadim Makdisi, "Arab Adventures in the New World," *The Arab World*, (July 1966), p.94.

¹²¹ Adele Younes, "The Arabs Who Followed Columbus," *The Arab World*, Parts I and II (March 1966 and August 1966), p.95.

¹²² Ian Skeet, *Muscat and Oman* (London; Boston, Faber and Faber, 1985), p.34.

known of Muscat in the West before the great Afonso d'Albuquerque arrived in 1507 to demand its submission to his sovereign, Manoel of Portugal. The inhabitants were not prepared to die for the cause of their overlord, the King of Hormuz, and submitted with reasonable grace. A hostile force, however, seemed to be gathering and d'Albuquerque, never a man to shrink from a fight, stormed the city and set it on fire. **There were so many prisoners that the Portuguese cut off the noses and ears of those that they did not need and turned them loose.**"¹²³ I should mention that this occurred shortly after Pope Nicolas V of Portugal gave Alphonso V of Portugal permission to enslave "all the Moors (Arabs) and other enemies of Christ (Muslims)."¹²⁴ Of course these prisoners ended up on the plantations of America.

The Arabs of Andalusia (Southern Spain)

There were also the Arabs of Andalusia in the southern part of Spain. The Arabs of Andalusia were the first to be enslaved and taken to America after their defeat in Europe in 1492. Before the Europeans began to capture people from different parts of the area called Africa and take them to America, they took the enslaved Arabs that they already had on hand in Spain and Portugal; those whom they had enslaved as an act of revenge, after gaining victory over them in the 15th century A.D. *The Encyclopedia Britannica* says, "In Spain and Portugal, slavery continued to exist, not only through the period of Arabic, or Moorish dominance, but also after their reconquest by the Christians in the 15th century. **Naturally, the defeated Muslims were the first to be reduced to slavery.**"¹²⁵ Basil Davidson says, "Portugal was full of Moorish captives, but the market [for captives] was still a good one."¹²⁶ These captives were sent from Portugal to the Americas.

¹²³ Robin Bidwell, *Travellers in Arabia* (London; New York; Hamlyn, 1976), p.192.

¹²⁴ UNESCO, *History of Africa* (University of California Press, 1981) vol.4 p.670.

¹²⁵ *Encyclopedia Britannica Macropedia* vol.27 P.231.

¹²⁶ Basil Davidson, *Black Mother Africa: The Years of Trial* (London: Victor Gollancz LTD., 1961), p.52.

The *Cambridge History of Africa* says, "Portugal and Spain were the principal impetus of African slaves and the social structure in the Iberian peninsula readily accommodated the introduction of large numbers of slaves. Religious wars with the Muslims had helped to keep alive the institution of slavery in Iberia at a time when it was disappearing from the rest of Europe. Besides, there was a brisk slave trade from the eastern Mediterranean to Iberia (Spain), and the Atlantic slave trade was its successor...The first black slaves to reach the Americas were sent from Spain rather than directly from Africa."¹²⁷

On page 45 is a picture of some of these Arabs who were in Spain. In the 13th century drawing, the Arabs were the rulers of Spain. However, in the 15th century, they were defeated and enslaved and sent to America. The so-called Black Americans are their descendants.

The Mauritians and Moroccans

Walter Rodney, of the University College in Dar es-Salaam says, "When the Atlantic slave trade began on the West African coast, it took the form of direct attacks by Europeans on Africans living near the shore. When the first Portuguese sailors reached the coast of what is now Mauritania, they left their ships and hunted the Moors (Arabs) who lived in that region. In reality, this was not trade at all- it was violent aggression."¹²⁸

As I have already said, a bull (papal document) dated 8 January 1454, addressed by Pope Nicolas V to Alphonso V of Portugal authorized the latter to deprive of their freedom 'all Moors (Arabs) and other enemies of Christ', no exception being made for 'Guineans'.¹²⁹ Basil Davidson says, "Much encouraged (by successfully capturing and enslaving Arabs off the coast of Mauritania), Prince Henry thereupon sent a special embassy to the

¹²⁷ *Cambridge History of Africa* (Cambridge: Cambridge University Press, 1986).

¹²⁸ Walter Rodney, *West Africa and the Atlantic Slave Trade* (Dar Es-Salaam: Historical Association of Tanzania, The University College), Paper number 2.

¹²⁹ UNESCO, *History of Africa*, vol.4 p.670.

Pope, explaining his plans for further raids and even conquest, and the Pope, welcoming this new crusade, granted 'to all those who shall be engaged in the said war, complete forgiveness of all their sins.'¹³⁰ Thereupon the Europeans continuously raided the Mauritanian coast in order to enslave as many Arabs as they could.

Do you see the great animosity the Europeans felt toward the Arabs? Do you see how badly they wanted to enslave them? This was all a part of their getting revenge. It was a part of their crusade against the Muslims.

Basil Davidson describes one of these Christian raids against the Arabs vividly when he says, "Beating northward, Lancarote and Eannes (two European slavers) looked for still more captives. Fifteen Portuguese were ordered to 'march along the land and look if they could see any Moors (Arabs), or could find any trace of them.' The ships stood off from the flat coastline while boats were launched to row along the shore within sight of the marching men. 'And on their way they saw the Moors flying as fast as they could; for they had already caught sight of [the Portuguese]; and at once all our men leaped on shore and began to run after them. But as yet they could not overtake the Moor men, but only the women and little children, not able to run so fast, of whom they caught seventeen or eighteen.' The whole expedition reached Lagos in southern Portugal with two hundred and thirty-five captives."¹³¹ Basil Davidson quotes Ca'da Mosto, a 15th century Venetian voyager, as saying, "The Portuguese caravels- sometimes four, sometimes more- were wont to come armed to the Gulf of Arguim (in Mauritania), descending on the land at night would assail the fisher villages and so ravage the land."¹³² Annually large numbers of captives were carried away from Arguim. These Arabs also ended up on the plantations of America. Some were shipped directly to America and others were sent to Lisbon, Portugal and Seville, Spain first and from there shipped to America. Their descendants are the so-called Black Americans.

¹³⁰ Davidson, *Black Mother Africa: The Years of Trial*, p.53.

¹³¹ Ibid. p.54

¹³² Ibid.

Many Arabs were captured from the Mauritanian and Moroccan coastal towns occupied by the Portuguese such as the above-mentioned Arguin, Azzemour, El-Jadida, El-Suweira, El-Safi, ect. These Arabs were captured, enslaved, and sent to America. Dr. Mohamed El-Gharbi mentions "the European presence on the Moroccan coast and Christian European aims at making rounds of revenge on the African land."¹³³ They wanted to get revenge on the Arabs for having occupied their land for over seven hundred years. Khalil El-Nahwi, author of *Ifriqiyya El-Muslima: El-Hawiyya El-Daai'aa*, says, "The Arabs were the first victims of slavery during the Portuguese expedition."¹³⁴ Estevanico, from Azzemour, Morocco, is an example of one of these Arabs captured and enslaved on the Moroccan coast. He was the slave of a Spaniard and was enslaved when the Portuguese occupied Azzemour, Morocco in the 16th century A.D. He was brought to America and worked as an explorer with his Spanish master. He became famous for discovering the state of Arizona.

In 1790, the House of Representatives in South Carolina allowed the many Moroccan slaves living there to be tried in court as free people instead of as slaves because Morocco was the first country to recognize the independence of the United States of America.

Known Arab Tribes in the Area Called Africa

The so-called "Black Americans" are also descended from known Arab tribes in the area called Africa south of the Sahara. These Arabs include such tribes as the Kunta (a noble Quraishite Arab tribe found in the Sahara and in "Africa" south of the Sahara), the Berabish, the Brakna, the Trarza, the Shurafa (descendants of the Prophet Mohamed (PBUH)), the Arabs of Wadai (in Chad), the Shuwa Arabs (in Nigeria, Cameroon, and

¹³³ El-Gharbi, *Bad-aa El-Hukum El-Maghribi fi El-Sudaan El-Gharbi*, p. 127.

¹³⁴ Khalil El-Nahwi, *Ifriqiyya El-Muslima: El-Hawiyya El-Daai'a* (Beirut: Dar El-Gharb El-Islaami, 1993), p.87.

* See back of book for picture of person from Shurafa of Mali

Chad)^Ω, etc.. These Arabs were captured and enslaved by Europeans and they were also captured by neighboring tribes and sold to the Europeans.

An example of one of these enslaved Arabs is Ben Ali, an Arab who was enslaved and brought to America at the end of the 18th or the beginning of the 19th century A.D. In an affidavit dated October 12, 1931 and signed by Captain Benjamin Lloyd Goulding, whose father knew Ben Ali in his last years, Ben Ali was described as follows: "Ben Ali was a slave belonging to Thomas Spaulding, who was owner of Sapelo Island* on the coast of Georgia. Ben Ali was an old man about 80 years old when I knew him. He had the reputation of being an unusually intelligent man and was the trusted foreman of Mr. Spaulding, who had, as I recall, something like one thousand negro slaves."

"Personally he was a splendid specimen of manhood, rather tall, strong and had a fine physique. When he first came to America he was reputed to have been a Mohamedan (Muslim) in religion. He had four wives and left a numerous progeny. Later he became a Christian and died a member of the Baptist faith."

The affidavit further says, "Ben Ali was a man reputed to have been an Arab slave hunter, who himself became a slave."

"Ben Ali was the leader of a band that made constant war on some of the African tribes in the Senegambian region. With their captives, this band of Arabs frequently pushed on to the Guinea coast and there sold them to the slave traders. These excursions continued until, on one occasion, the Arabs chanced to clash with a war-loving tribe, which was also engaged in plundering and raiding its neighbors. The meeting was unexpected to the Arabs, but not to the Africans. The Arabs who were left alive were led captive to the coast and there sold with other prisoners to slave traders.* Among them was Ben Ali, who was then not more than

^Ω See back of book for picture of person from the Shuwa.

* Sapelo Island is south of Savannah and north of Brunswick, Georgia.

* This is one example of the many instances of "Africans" capturing Arabs and selling them to Europeans.

thirty years old. With the rest, he was brought to America, where he was sold to a Virginian planter, fetching a very high price."¹³⁵ Ben Ali and the other Arabs who were captured with him are none other than the ancestors of the people in America who call themselves "Black Americans". There were thousands of other Arabs, from tribes known to be Arabs that suffered the same fate as Ben Ali and his band.

Another example of an Arab, known by all to be an Arab, being enslaved and shipped to America is Abu Bakr El-Saddiq, an Arab descended from the Prophet Mohamed (PBUH). He was a member of the Shurafa (descendants of the Prophet Mohamed (PBUH)), who are very numerous in many parts of West Africa. Ivor Wilks says in *Africa Remembered*, "Abu Bakr El-Siddiq was born in Timbuktu (in Mali) about 1790, but he was brought up in Jenne (in Mali) from the age of two. He belonged to one of the Shurfa groups of the Western Sudan (West Africa), claiming descent from the Prophet."¹³⁶ When he was a young boy, Abu Bakr moved to Bouna (in the northern part of present-day Ghana) to continue his studies of the Quran. It was from there that he was captured, enslaved, and sent across the Atlantic. Ivor Wilks says, "Abu Bakr himself was taken prisoner and carried off first to Adinkra's capital at Bonduku (in Ghana), then to Kumasi (in Ghana), seat of the asantehene, and so by the old slave route to the port of Lago (in southern Ghana) where the English intermittently occupied a small fortified lodge some thirty-five miles east of Cape Coast. There, in about 1805, he was sold to an English ship and transported to the West Indies."

"He first became the slave of stonemason Donellan, then of an absentee landowner named Haynes, who had him baptized as Edward Donellan (variously spelled as Donlan or Doulan); and finally in 1823 he was sold to Alexander Anderson, who employed

¹³⁵ Ronald A.T. Judy, *(Dis)Forming the American Canon* (Minneapolis; London: University of Minnesota Press, 1993), p.212.

¹³⁶ Phillip Curtain, *Africa Remembered* (Madison, Milwaukee & London: University of Wisconsin Press, 1967), p.152.

him as a storeman. Abu Bakr kept the accounts in Arabic, since he had learned only to speak English, not to read or write it."¹³⁷

The following are the words of Abu Bakr El-Siddiq during his captivity:

"My parents' religion is Islam. They are all circumcised and their devotions are five times a day. They fast in the month of Ramadan, they give tribute according to law. They are married to four wives, but the fifth is an abomination to them. They fight for their religion, and they travel to the Hijaz (Arabia). They don't eat any meat except what they themselves kill. They do not drink wine nor spirits, as it is held an abomination so to do. They do not associate with any that worship idols, or profane the Lord's name, or do dishonor to their parents, or commit murder, or bear false witness, or who are covetous, proud or boastful, for such faults are an abomination unto my religion. They are particularly careful in the education of their children, and in their behavior, but I am lost to all these advantages; since my bondage I am become corrupt; and now I conclude by begging the Almighty God to lead me into the path that is proper for me, for He knows the secrets of my heart and what I am in need of."¹³⁸

The noble, Arab tribe of Kunta is also amongst the Arabs that were captured in the region and sent to America. The Kunta are Arabs from the tribe of Quraish. They are descended from Uqba ibn Naafie'. The Kunta are highly respected in the Sahara and in the area called West Africa. Some branches of the Mandingo are related to this tribe. The Kunta are found in Morocco, Mauritania, Mali, Senegal, Guinea, and other parts of West Africa. The town of Kankan in Guinea was settled by Mandingos mixed with Kunta. It appears that the late Alex Haley's ancestor, Kunta Kinte, was from the Kunta. All evidence leads to this assumption. He (Alex Haley) said that he was from the Mandingo. As I just said, some Mandingos are related to the Kunta. His ancestor is supposed to have been originally from Mauritania before immigrating to the

¹³⁷ Ibid, pp. 154-155.

¹³⁸ R.R. Madden, *A Twelve Months Residence in the West Indies During the Transition From Slavery to Apprenticeship* (Philadelphia: Carey, Lea, and Blanchard, 1835), pp. 99-101.

Gambia. Most Kunta are in Mauritania. Some people pronounce the name of the tribe *Kunta* while others pronounce it *Kinti*. A person from that tribe is called a Kunti or a Kinti. I once interviewed a direct descendant of Sidi Ahmed El-Bakkayy, the famous Sheikh of the Kunta who lived centuries ago, and he said that Alex Haley's ancestor wasn't named Kunta Kinte, but he was saying a sentence in Arabic when he said "Kunta Kinti". The sentence means, "I was a member of the tribe of Kinta." *Kunta* means I was and *Kinti* means a member of the tribe of Kinta. It's like another member of the Mandingo tribe who was captured and taken to America. He said that his name was Ana Musa. However, his name wasn't Ana Musa; it was Musa. He was saying the sentence "My name is Musa" in Arabic. *Ana* is an Arabic word which means I or I am. Musa was his name. When saying his name, this Arab spoke Arabic and said "Ana Musa." When speaking, he mixed Arabic with English. The people that he was speaking to didn't understand Arabic, so they thought that his name was Anna Musa (See page 98).

These are only a few examples of the many known Arabs being enslaved and shipped to America. The people in America who call themselves "Black Americans" are none other than the descendants of these Arabs.

Descent From Unknown Arabs

"Your forefathers were Arabs from Yemen who settled here over five thousand years ago. The Arabs arrived in Africa, settled in Africa and gave the name of Jana to what is today called Ghana. Jana, an Arabic word, means a small paradise. The Arabs gave all the names you hear when they reached the Atlantic Ocean. Your origins are Arab and so are your kith and kin. You are the Yemeni tribes residing now on the equator. The Hausa tribe is the Hausa tribe you find in Libya, in Niger and in Nigeria. The Hausa language is an ancient Arabic language as is Swahili. The Fulani is an Arab tribe and so is the Yoruba, or Euroba meaning Arabism, and the Tuareg. All the tribes inhabiting the Sahara from the South of the Arabian Peninsula to the Atlantic are Arab and that is why they wish to annihilate these people. The war being waged at present is not only a crusade but also a racist ethnic war against Arab ethnicity, against Semites because Arabs are Semitic."

Libyan president Muammar Qaddafi's words to millions of Nigerians in Kano, Nigeria

Besides being descended from many Arabs and Arab tribes that are known by all to be Arab, the so-called "Black Americans" are also descended from Arabs and Arab tribes that are not known by most people today to be Arabs. Examples of some of these *Unknown Arabs* are the Mandingo, the Songhai, the Hausa, the Yoruba, the Fulani, the Kanuri, the Akan, the Wolof, the Asanti (Ashanti), the Zaghawa, the Igala, the Jukun, the Bariiba, the Nupe, etc. These are the tribes that history books say, for the most part, make up the so-called "Black Americans". I don't believe that there is anyone who will deny the fact that the so-called African Americans are descended from these tribes.

The *Encyclopedia Americana* says, "The majority of slaves delivered to the New World originated in that area of West Africa bounded by the Senegal River in the north and the southern part of the Portuguese colony of Angola in the south. Reflecting the varied nature of the region itself, the people who were exported

represented a bewildering array of ethnic and linguistic groups including Wolof, Malinke (Mandingo), Fulani, Akan, Yoruba, Ibo, Hausa, and Kongo who merged into a fluctuating stream of immigrants to the plantations of the Americas."¹³⁹ In a guidebook published by the Washington International Center Meridian House International for the Agency for International Development, it is said, "Many African-Americans have origins in West and Central Africa from such cultures as the Mandingo, Yoruba, Ibo, Fante (a people related to the Ashanti), the Ashanti (a tribe descended from the Akan), Bantu, and the Hausa populations, as well as others."¹⁴⁰ When mentioning the origin of the captives who were taken across the Atlantic to the New World, Basil Davidson mentions the Mandingo, the Yoruba, the Susu (a branch of Mandingo), the Bambara (a branch of the Mandingo), the Tuculor (a people related to the Fulani), and "numerous Fulani".¹⁴¹

Meyerowitz says, "In 1642 the English opened a trading station at Koromantse, or Kormantin as they called it. Trade went well and this aroused the envy of the Dutch so much that a war ensued in which the Koromantse (descendants of the Akan) fought with great courage on the side of the English. Unfortunately for both the war was lost, Kormantin was ceded to the Dutch in the Treaty of 1672 and the Koromantse prisoners-of-war were shipped to the New World to be sold there as slaves."

"The Dutch then decided to build a fort at Kormantin, but the Koromantse, bitter and resentful, refused to co-operate. The Dutch finally imported labourers from Fante, Denkyira and other places, and when the fort was finished encouraged them to settle permanently in the town. They also seem to have encouraged them to 'man-stealing' the Koromantse when they learnt that Koromantse slaves fetched the highest prices. The reason was that there was never a 'rascal' among them and they were much admired for their proud nature and the way that took punishment without flinching. Above all they had the reputation of being loyal

and faithful if a master treated them as friends rather than as slaves."¹⁴²

Ajayi & Crowder say in *The History of West Africa*, "Geography also counted for something in the distribution of African peoples in the New World. From the Senegambia (Senegal and Gambia) or the coast southward to Sierra Leone, ships could pick up the northeast trade winds for a direct trip to America north of the equator."¹⁴³ They (Ajayi & Crowder) also say, "...the North American markets in Virginia and South Carolina took many more Senegambians than Jamaica did."¹⁴⁴ The majority of the people in the Senegambia area are from the Arab tribes of Mandingo, Fulani, Wolof, Yola, Soninke (Mandingo), and they are also from Arab tribes of Brakna, Trarza, and Kunta. The people in the area constantly raided each other in order to capture people to sell to the Europeans. The Brakna and Trarza Arabs, Arab tribes on the northern bank of the Senegal, fought and captured each other and fought and captured the Arab tribes of Fulani and Mandingo on the southern bank of the Senegal. Likewise, the Fulani and Mandingo on the southern bank of the Senegal fought and captured each other and fought and captured the Brakna and Trarza on the northern bank of the Senegal. Remember that Ben Ali of Sapelo Island, Georgia was captured from this same area and in this same manner. Remember that Ben Ali was from one of the Arab tribes that occupied the Senegambian region (see pages 89 and 90). Mervyn Hiskett says, "In Foto Toro (on the southern bank of the Senegal River) the inability of the ruling Denianke (Fulani) to check the deteriorating situation in which the Muslims found themselves, as victims of slave-raiding both by the Brakna Moors from Mauritania and the Denianke themselves, caused great discontent."¹⁴⁵

¹⁴² Eva Meyerowitz, *The Early History of the Akan States of Ghana* (London: Red Candle Press, 1974), pp.74-75.

¹⁴³ J.F.A. Ajaya and Michael Crowder, *History of West Africa* (Burnt Mill, Harlow, Essex, England: Longman, 1985), vol.1, p.260.

¹⁴⁴ Ibid. p.263

¹⁴⁵ Hiskett, *Development of Islam*, pp.142-143.

¹³⁹ *Encyclopedia Americana*, vol.25 p.22.

¹⁴⁰ *Participant Guidebook*, Washington International Center Meridian House International, September, 1989, p.80.

¹⁴¹ Davidson, *Black Mother*, p.105.

The *Cambridge History of Africa* speaks of "orders from Royal African Company that ships from Gambia and Sierra Leone were to avoid carrying Africans across to Barbados, where they were held in low esteem and that instead they should be taken to South Carolina where they were prized."¹⁴⁶

The *Cambridge History of Africa* also says, "...In the Malinke (a branch of Mandingo) state of Fogny (south of the Gambia), it was the Diola (a branch of Mandingo) who formed the majority of the population. The process by which they were subjugated was slow, and it involved their captive for sale to Europeans. Malinke slave procurers sailed out of the Gambia in their large canoes and fell upon the Diola as they gathered sea-food on the coast..."¹⁴⁷

Many captives who were taken to America came from the Futa Jalon, which is where many Fulani are found and the southern part of the Futa Jalon is the home of the Jalonke, a branch of Mandingo. Mervyn Hiskett speaks of Jalonke enslaving Muslims in the Futa Jalon.¹⁴⁸ These Muslims included the Fulani and other Arabs in the region.

Bear in mind that the unknown Arab tribes that I am mentioning here are the tribes that are recognized in America as being the tribes that make up the so-called "Black Americans". For example, several films have been made depicting Mandingos being captured and sent to the Americas. The late Alex Haley, the famous author of *Roots*, traced his origin to this tribe. As I said earlier, it appears, from the name of his ancestor, that Alex Haley is from a branch of Mandingo that is related to the famous, noble, known Arab tribe of Kunta. There are many Mandingo who are related to the Kunta. In fact, the city of Kankan (in Guinea) was formed by Kunta mixed with Mandingo.

Also, there are many records that show that a great number of people from the Mandingo and other *unknown Arab* tribes were shipped to the Americas during the infamous slave trade. In his book *Deeper Roots*, Abdullah Hakim Quick gives many examples of Mandingo captives in the Americas. He quotes Bryan Edwards,

¹⁴⁶ *The Cambridge History of Africa*, vol.4, p.617.

¹⁴⁷ *Ibid.*, p.290.

¹⁴⁸ Hiskett, *Development of Islam*, p.139.

the 19th century author of a famous work on the history of the British West Indies, as saying:

"An old and faithful Mandingo servant, who stands at my elbow while I write this, relates...of his nation customs and manners he remembers but little, being at the time of his captivity, but a youth. He relates, that the natives practice circumcision, and that he himself has undergone that operation; and he has not forgot the morning and evening prayer which his father taught him. In proof of this assertion, he chants, in an audible and shrill tone, a sentence that I conceive to be part of the Al-Koran, La illa ill illa! (i.e. There is no god but Allah) which he says they sing aloud at the first appearance of the new moon."¹⁴⁹

Edwards further said, "Besides this man, I had once another Mandingo servant who could write with great beauty and exactness, the Arabic alphabet and some passages from Al-Koran."¹⁵⁰

Quick also quotes early 19th century Jamaican magistrate Robert R. Madden as saying:

"I had a visit on a Sunday morning very lately, from three Mandingo negroes, natives of Africa. They could all read and write Arabic; and one of them showed me a Koran written from memory by himself- but written, he assured me, before he became a Christian. I had my doubts on this point. One of them, Benjamin Cockrane, a free negro who practised with no little success as a doctor in Kingston, was in the habit of coming to me on Sundays...His history is that of hundreds of others in Jamaica...Cockrane says his father was a chief in the Mandingo country. He was sent to school, but was too idle a boy to become a scholar. Plenty of books in the Mandingo country, but not many schools. The great schools are farther up the country. He began to learn to be a doctor in Mandingo country...I (Madden) have not time to give you an account of his religious opinions; but though very singular, they were expressed with infinitely more energy and

¹⁴⁹ Abdullah Hakim Quick, *Deeper Roots* (Nassau, Bahamas: AICCLA, 1990), p.26.

¹⁵⁰ *Ibid.*

eloquence than his sentiments on other subjects. He professed to be an occasional follower of one of the sectarian ministers here, and so did each of his two friends. I had my doubts thereupon. I expressed them to my wife, who was present on this occasion, and told her to prepare for a demonstration of Mahometanism (Islam). I took up a book, as if by accident, and commenced repeating the well-known Mussulman (Muslim) salaam to the Prophet, Allah Illa Mahmmmed rasul Allah! In an instant, I had a Mussulman (Muslim) trio, long and loud: my negro Neophytes were chanting their names with irrepressible fervor, and Mr. Benjamin Cockrane I thought, would have inflicted the whole of "the perpicuous book" of Islam (the Quran) on me, if I had not taken advantage of the opportunity for giving him and his companions a reproof for pretending to be that which they were not."¹⁵¹

Quick quotes letters that some Mandingo captives wrote to the above-mentioned magistrate Robert Madden. One letter, from the above-mentioned Benjamin Cockrane, reads as follows:

"You inquired from me, some time back, my name that I had given me on the coast of Africa, and I told you that it was Anna Musa, which in the English is Moses. The name that I had furthermore given me as a warrior was Gorah Condran. My father was one of the lords of the Carsoe nation. *My nation, and the Arabic, are all one.*"¹⁵²

Notice that when this person said his name, he actually said a sentence in Arabic. He said, "*Anna Musa*", which is Arabic for "I am Musa." Also notice that he said that his people are Arabs. His people are also the so-called African Americans' people, so the so-called African Americans, too, are Arabs.

¹⁵¹ Ibid. p.27.

¹⁵² Ibid. p.28.



Ayyub ibn Suleiman ibn Ibrahim Diallo

In his book *Africa Remembered*, Philip Curtain tells the story of Ayyub ibn Suleiman ibn Ibrahim Diallo, an Arab from the Diallo branch of the tribe of Fulani. He was from the town of Bundu, which is near the Senegal River. In the past, there was Islamic law in Bundu and ~~only~~ Muslims were allowed to live there. European unbelievers who were in the region had to pay Jizya (a tax on non-Muslims under Muslim rule). Ayyub was captured in 1730 and shipped to Maryland as a slave. The account of Ayyub's capture and enslavement, given by Thomas Bluett, runs as follows:

"In February, 1730, Job's (Ayyub's) father hearing of an English ship at Gambia River, sent him, with two servants to attend him, to sell two Negroes, and to buy paper, and some other necessities; but desired him not to venture over the river, because the country of the Mandingoes, who are enemies to the people of Futa, lies on the other side. Job not agreeing with Captain Pike (who commanded the ship, lying then at Gambia, in the service of Captain Henry Hunt, brother to Mr. William Hunt, merchant, in Little Tower-street, London) sent back the two servants to acquaint his father with it, and to let him know that he intended to go farther. Accordingly having agreed with another man, named Loumein Yoas, he crossed the River Gambia, and disposed of his Negroes for some cows. As he was returning home, he stopped for some refreshment at the house of an old acquaintance; and the weather being hot, he hung up his arms in the house, while he

refreshed himself. Those arms were very valuable; consisting of a gold-hilted sword, a gold knife, which they wear by their side, and a rich quiver of arrows, which king Sambo had made him a present of. It happened that a company of the Mandingoes, who live upon plunder, passing by at that time, and observing him unarmed, rushed in, to the number of seven or eight at once, at a back door, and pinioned Job, before he could get to his arms, together with his interpreter, who is a slave in Maryland still. Then they shaved their heads and beards, which Job and his man resented as the highest indignity; tho' the Mandingoes meant no more by it, than to make them appear like slaves taken in war. On the 27th of February, 1730, they carried them to Captain Pike at Gambia, who purchased them; and on the first of March they were put on board. Job was brought with the rest of the slaves to Annapolis in Maryland and delivered to Mr. Vachell Denton, factor to Mr. Hunt, before mentioned...Mr. Vachell Denton sold Job to one Mr. Tolsey in Kent Island in Maryland, who put him to work in making tobacco; but he was soon convinced that Job had never been used to such labor. He every day showed more and more uneasiness under this exercise, and at last grew sick, being no way able to bear it; so that his master was obliged to find easier work for him, and therefore put him to tend the cattle. Job would often leave the cattle, and withdraw into the woods to pray; but a white boy frequently watched him, and whilst he was at his devotion would mock him, and throw dirt in his face. This very much disturbed Job, and added considerably to his other misfortunes; all which were increased by his ignorance of the English language, which prevented his complaining, or telling his case to any person about him. Grown in some measure desperate, by reason of his present hardships, he resolved to travel at a venture; thinking he might possibly be taken up by some master, who would use him better, or otherwise meet with some lucky accident, to divert or abate his grief. Accordingly, he traveled thro' the woods, till he came to the County of Kent, upon Delaware Bay, now esteemed part of Pennsylvania; although it is properly a part of Maryland, and belongs to my Lord Baltimore. There is a law in force, throughout the colonies of Virginia, Maryland, Pennsylvania, etc. as far as

Boston in New England, viz. that any Negroes, *or white** servant who is not known in the county, or has no pass, may be secured by any person, and kept in the common goal, till the master of such servant shall fetch him. Therefore Job being able to give no account of himself, was put in prison there."

"This happened about the beginning of June, 1731, when I, who was attending the courts there, and heard of Job, went with several gentlemen to the goalers house, being a tavern, and desired to see him. He was brought into the tavern to us, but could not speak one word of English. Upon our talking and making signs to him, he wrote a line or two before us, and when he read it, pronounced the words Allah and Mahommed; by which, and his refusing a glass of wine we offered him, we perceived he was a Mahometan (Muslim)...When Job had been some time confined, an old Negroe man who lived in that neighborhood, and could speak the Jalloff (Wolof) language, which Job also understood, went to him, and conversed with him. By this Negroe the innkeeper was informed to whom Job belonged, and what was the cause of his leaving his master..."¹⁵³ This 'old man who interpreted what Ayyub (Job) was saying was a person from the Arab tribe of Wolof. He was living in what is now Pennsylvania.

There is also the example of Salih Bilali of Georgia. Salih Bilali was another Arab from the tribe of Fulani. Ivor Wilks says the following about him:

"Salih Bilali known more prosaically as Tom, became head driver of Hopeton Plantation, Georgia, in 1816, having worked there since his purchase from the Bahama Islands sixteen years earlier. At the time the following account was written he had been in America some forty years, but still read (though did not write) Arabic, and was described as 'a strict Mahometan (Muslim) [who] abstains from spirituous liquors, and keeps the various fasts, particularly that of the Rhamadan.'

* Notice that, contrary to popular belief, people of color were not the only "slaves" in America; Europeans were too.

¹⁵³ Curtain, *Africa Remembered*, pp.39-43.

"Salih was a Massina Pulo (or Fulani), having been born about 1770 at Kianah on the Niger River near the present town of Mopti. Seized by slave raiders-presumably Bambara (Mandingo)- when only about twelve years old, he was taken to the Bambara capital, Segu, and, being passed from hand to hand, was finally sold into slavery in the Bahama Islands from Anomabu on the Gold Coast."¹⁵⁴

There was also Omar ibn Seid, also from the Arab tribe of Fulani. The following was said about him in *American Historical Review*:

"Omar ibn Seid...was a member of the Fula (Fulani) tribe from what is now called Senegal. He was born in about 1770. After being trained in Arabic and mathematics by his uncle, he became a merchant dealing primarily in cotton cloth. Subsequently, he was captured and sold into slavery in Charleston, South Carolina, by the infidels- in this case, the Christians."

"He ran away from his master in South Carolina and was arrested in Fayetteville, North Carolina. While in jail, he began writing on the walls of his cell in Arabic, a feat which brought him to the attention of General James Owen who purchased him. Although Omar was still a devout Moslem when bought by General Owen, he later converted to Christianity."¹⁵⁵

There was also the Arab tribe of Akan, the ancestors of the Asante (Ashanti). They are found in the area of present-day Ghana. I am sure that no one will dispute the fact that they, like the Mandingo, Fulani, and other Arab tribes, are the ancestors of the so-called "Black Americans". The *Cambridge History of Africa* speaks of Akan culture being outstanding in Virginia. It also speaks of Akan and large numbers of Ga, Adangbe, Ewe, Guan, and "Northerners" being captured and taken across the Atlantic from the Gold Coast (Ghana).¹⁵⁶ These "Northerners" included the Arab Muslims in the northern part of the Gold Coast such as the Larabanga, who are descended from Abu Ayyub El-

¹⁵⁴ Ibid, p.145.

¹⁵⁵ Omar ibn Seid, *American Historical Review* "Autobiography of Omar ibn Seid, Slave in North Carolina, 1831", XXX (July 25) p.22.

¹⁵⁶ *Cambridge History of Africa*, vol.4, p.617.

Ansari, the Arab companion of the Prophet Mohamed (PBUH), and others. Abu Bakr El-Siddiq (see pages 90 and 91) from the Shurafa (descendants of the Prophet Mohamed (PBUH)) was captured from this northern area and sent across the Atlantic to the Americas.

The *Cambridge History of Africa* says, "With the increase of slaving, residents in Akan country took to highway robbery. This assumed disastrous proportions within a few years, so that by 1714 man-stealing had become so common that no one dared to take to the road without company; and even members of large trading caravans did not necessarily enjoy security... Some Akan groups neglected the search for gold, and instead made war upon each other to obtain captives."¹⁵⁷ The same book also mentions the fact that Akan names were used by many people who obtained their freedom in the New World.¹⁵⁸

It is also an established fact that the Yoruba were captured and taken to the Americas in tremendously large numbers. The *Cambridge History of Africa* says, "In the late eighteenth century, Porto Novo was the most populous town on the coast, with the exception of Benin. It had a significant Muslim sector, whose inhabitants were mainly Yoruba Muslims; and political power was shared between the hereditary (Ajase Ipo) line and the new compradors of the slave trade. By that time, too, more of the Yoruba themselves were finding places in the holds of slave ships. From 1770 onwards, Yoruba were carried in such numbers from Porto Novo and Badagry to Bahia (in Brazil) that that they were able to transfer intact much of their religion and social practices."¹⁵⁹ The *Cambridge History of Africa* further says, "Yoruba was more widely spoken than Portuguese among Brazilian slaves in the first decades of the nineteenth century, and many Yoruba words still survive in the language spoken by the priests of certain cults."¹⁶⁰ It also says, "The Yoruba Wars produced so many captives that the Yoruba became the most

¹⁵⁷ Ibid, pp.321-322.

¹⁵⁸ Ibid, p.612.

¹⁵⁹ Ibid, p.250.

¹⁶⁰ Ibid, p.613.

important single ethnic group in the populations of Cuba, Brazil, and Sierra Leone."¹⁶¹

Still other tribes that the so-called "Black Americans" are known to be descended from are the unknown Arab tribes of Hausa, Nupe, and Bariba. The book *The History of West Africa* speaks of the captives who were shipped by Europeans from the area called Africa being "largely from the Bariba, the Nupe, and the Hausa."¹⁶² In his book, *The Story of Nigeria*, Michael Crowder speaks of Hausa revolting against their white masters in the New World.¹⁶³

The Kanuri tribe is also known to be amongst the tribes that were captured and sent to America in large numbers. An example of one of these captives is Ali Eisami (see picture below), who was sold to Europeans in Benin in 1818.



Ali Eisami of the Kanuri

So who are these *unknown Arabs* that the so-called "Black Americans" are descended from? Who are the Mandingo, the Fulani, the Hausa, the Yoruba, the Kanuri, the Wolof, the Akan, the Asante(Ashanti), the Nupe, the Jukun, and the Bariba who historians say are the ancestors of the "African Americans"? What

¹⁶¹ Ibid, p.612.

¹⁶² Ajayi & Crowder, *The History of West Africa*, vol.1, p.340.

¹⁶³ Michael Crowder, *The Story of Nigeria* (London: Faber, 1973).

I will discuss now is the Arab origin of these ancestors of the so-called "Black Americans".

The Mandingo

The Mandingo is a very large Arab tribe with many branches found in many parts of the area called Africa south of the Sahara. The Mandingo tribe, also called the Mande or the Wangara, includes such branches as the Soninke (Sarakole), the SuSu, the Keita, the Kaba, the Sakho, the Saghanogho, the Fina, the Jakhanke, the Bambara, the Jaula (Diola), the Songhai, the Turud, and the Diallonke. Ibrahim Tarkhan, professor of History of the Middle Ages at Cairo University in Khartoum, says, "All tribes of Mandingo claim an Eastern origin."¹⁶⁴ El-Ghaneemi also mentions the fact that all tribes of Mandingo say that they are from the Middle East.¹⁶⁵

The Mandingo tribe is the result of a mixture of Gara, Zaghawa, and other Arab tribes. E.W. Bovill says that the Gara "became the ancestors of some of the Sudanese peoples such as the Mandingo tribes of Soninke and Wangara..."¹⁶⁶ The Gara or Garamantes (also known as Su) occupied the area of Libya called Fezzan from a very early period. In fact, they were the original inhabitants of the area. Concerning the Gara (Garamantes), Bovill says, "They are believed to have belonged to an ancient Kushite stock which, long before the Christian era, had been driven from southern Arabia across the Straits of Bab el-Mandeb into Africa."¹⁶⁷ Palmer explains what is meant by Kushite as follows: "We seem to see indeed quite clearly that the Saharan races whom the Romans called Gaetules, the Garamantes (the Gara) of Fezzan, the modern Tubu or Teda and the Nobatae of the Nile Valley, belonged to the more ancient or Kushite stocks, and their supposed

¹⁶⁴ Ibrahim Ali Tarkhan, *Dawlat Mali El-Islaamiyya* (Cairo: El-Nahda El-Masriya El-Aamma Lil Kitaab, 1973), p.35.

¹⁶⁵ El-Ghaneemi, *Harakat El-Madd El-Islaami*, p.291.

¹⁶⁶ E.W. Bovill, *Caravans of the Old Sahara*, (London: Oxford University Press, 1933), p.23.

¹⁶⁷ Palmer, *Sudanese Memoirs*: vol.2, p.3.

Persian origin, as stated even in Roman times, as well as by the present-day Fulbe (Fulani) to account for their origin, really refers not to the Persians of history but to their predecessors the Elamites and other peoples who inhabited Southern Asia."¹⁶⁸ Palmer translates an Arabic document from Sokoto, Nigeria in which the origin of the Sarankuli (Mandingo) is explained as being from Persians from the neighborhood of the two rivers, the Nile and the Euphrates (Mesopotamia).¹⁶⁹ Palmer says, "It will be understood, however, that the origin attributed to the Sarakolli and other Saharan tribes in Persia does not refer to the historical kingdom of Persia but to the peoples of Mesopotamia and Syria, such as the Phoenicians and the Elamites who according to tradition, spread at a very early epoch from Asia to Africa, and are called Kushites."¹⁷⁰ (For a reminder of who the Elamites were, turn back to pages 10 and 11. For an original picture of them, turn to the illustrations in the back of this book.) Palmer also says, "There is therefore no reason to doubt the tradition that at a period which may be placed between 5000-2000 B.C., Asiatic nomad races, called Kushites, were driven first to the south of Arabia, and then across the straits of Bab el-Mandeb into Africa."¹⁷¹ He also says, "A definite Elamite migration from the Persian Gulf to the Horn of Africa is believed by scholars to have taken place about 2000 B.C. or before."¹⁷²

Dr. Joseph Williams, author of *Hebrewisms in West Africa*, says, "The fullmoon dances and the matrimonial ceremonies found today in the SooSoo (Mandingo) tribe are undoubtedly traceable to the Astarte cult."¹⁷³ Astarte, as I explained earlier, was an ancient Phoenician "god". Soso is the same as Su which is another name for the Garamantes. The SuSu branch of Mandingo is named after their Gara ancestors who were also known by the name Su. SuSu is simply a reduplicated form of Su.¹⁷⁴ These Gara (Garamantes)

or Su later mixed with the Zaghawa, who are from the Juhayna branch of Himyarite Arabs from the Yemen, and became the Mandingo.

The Zaghawa are a branch of the Himyarite Arabs from Yemen called Sanhaja (the Muleththimin) (See photo on following page). The Sanhaja (Muleththimin) are a large group of nomadic people who inhabit or originally inhabited the Sahara Desert. The word *muleththimin* means "those who cover their mouths" and these people were called the Muleththimin because of the fact that they cover their mouths with their turbans. They are found in regions all across the area called Africa, from the western part of modern-day Sudan to the western part of the area called Africa north and south of the Sahara.

The Sanhaja (Muleththimin) are divided into many branches. These branches are Lemta, Auriga, Jedala, Lemtuna, Utzila, Zanziga, Zenega (whence comes the name Senegal), Ketama, Targa, Mesufa, Zaghawa, and Zenata. The Sanhaja (Muleththimin) are also called the Tuareg and most people know them by this name. Bovill says, "The Muleththimin are believed by many to have arrived in Africa as part of a Himyarite invasion from southern Arabia which followed approximately the same route as the much earlier migration of the Gara peoples."¹⁷⁵ The author of *Tarikh El-Sudan*, Abdel Rahman El-Saadi, who was from the Muleththimin, quotes Ibn El-Khatib as saying, "These Lamtun are related to the Lamtuna and they are from the children of Lamt. Lamt, Jedal, Lemt, and Mashdhuf are descended from Sanhaja. Lemt is the forefather of Lemta and Masdhuf is the forefather of the Masufa. They are nomadic, transitory people who travel about in the Sahara. The Sanhaja are descended from Himyar. There is no genealogical relation between them and the Berbers except through marriage. They left the Yemen and moved to the Sahara."¹⁷⁶

Ibn Hazim says that Ifriqish the son of Qais the son of Saifi left the Arabian Peninsula with Arab tribes and entered the area called

¹⁶⁸ Ibid.: vol.3, p.67.

¹⁶⁹ Ibid.: vol.2, p.15.

¹⁷⁰ Ibid.

¹⁷¹ Ibid.: vol.2, p.2.

¹⁷² Ibid.: vol.3 p.58.

¹⁷³ Williams: *Hebrewisms in West Africa*, p.226.

¹⁷⁴ Palmer, *Sudanese Memoirs*, vol.3, p.67.

¹⁷⁵ Ibid.: p.26.

¹⁷⁶ Abdel Rahman El-Sa'adi, *Tarikh El-Sudan* (Paris: Houras, 1898), p.25.

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¹⁶⁹ Ibid.: vol.2, p.15.

¹⁷⁰ Ibid.

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¹⁷² Ibid.: vol.3 p.58.

¹⁷³ Williams: *Hebrewisms in West Africa*, p.226.

¹⁷⁴ Palmer, *Sudanese Memoirs*, vol.3, p.67.

or Su later mixed with the Zaghawa, who are from the Juhayna branch of Himyarite Arabs from the Yemen, and became the Mandingo.

The Zaghawa are a branch of the Himyarite Arabs from Yemen called Sanhaja (the Muleththimin) (See photo on following page). The Sanhaja (Muleththimin) are a large group of nomadic people who inhabit or originally inhabited the Sahara Desert. The word *muleththimin* means "those who cover their mouths" and these people were called the Muleththimin because of the fact that they cover their mouths with their turbans. They are found in regions all across the area called Africa, from the western part of modern-day Sudan to the western part of the area called Africa north and south of the Sahara.

The Sanhaja (Muleththimin) are divided into many branches. These branches are Lemta, Auriga, Jedala, Lemtuna, Utzila, Zanziga, Zenega (whence comes the name Senegal), Ketama, Targa, Mesufa, Zaghawa, and Zenata. The Sanhaja (Muleththimin) are also called the Tuareg and most people know them by this name. Bovill says, "The Muleththimin are believed by many to have arrived in Africa as part of a Himyarite invasion from southern Arabia which followed approximately the same route as the much earlier migration of the Gara peoples."¹⁷⁵ The author of *Tarikh El-Sudan*, Abdel Rahman El-Saadi, who was from the Muleththimin, quotes Ibn El-Khatib as saying, "These Lamtun are related to the Lamtuna and they are from the children of Lamt. Lamt, Jedal, Lemt, and Mashdhuf are descended from Sanhaja. Lemt is the forefather of Lemta and Masdhuf is the forefather of the Masufa. They are nomadic, transitory people who travel about in the Sahara. The Sanhaja are descended from Himyar. There is no genealogical relation between them and the Berbers except through marriage. They left the Yemen and moved to the Sahara."¹⁷⁶

Ibn Hazim says that Ifriqish the son of Qais the son of Saifi left the Arabian Peninsula with Arab tribes and entered the area called

¹⁷⁵ Ibid.: p.26.

¹⁷⁶ Abdel Rahman El-Sa'adi, *Tarikh El-Sudan* (Paris: Houras, 1898), p.25.

Africa. According to him, the area called Ifriqiyya (old name of area from northeast Africa to northwest Africa) was named after Ifriqish.¹⁷⁷ Take a look at tree 3 on page 16 to see Ifriqish's (Abu Furaiqish) descent. El-Qalqashandi says, "When Ifriqish completed his invasion of the Maghrib (the western part of Africa), he left a garrison of Himyarite tribes of Sanhaja and Ketama there. These two tribes are there until today. They are not of Berber origin. El-Tabari, El-Jirjani, El-Masudi, Ibn Kalbi, El-Suhaili and all Arab genealogists agree on this point."¹⁷⁸



A person from the Sanhaja (Muleththimin)

So, the Mandingos are descendants of the above-mentioned Zaghawa, who are Himyarite Arabs from the Yemen. Bovill says, "The persistence with which the Mandingos held the stage in western Africa is very striking. Their tenacious hold on Ghana, the expansion of Mali into a great empire which received recognition far beyond the shores of Africa, and the brilliant Soninke dynasty of the Askias place the Mandingos above all other races of the Western Sudan. The qualities which enabled them to achieve so much they owed to their nomadic Zaghawa blood."¹⁷⁹ Dana Reynolds of Columbia University says, "...Some

¹⁷⁷ Abul Abbas Ahmed Khalid El-Naasiri, *El-Istiqaas Li Akhbaar Dawal El-Maghrib El-Aqsa* (Dar El-Baidaa, 1954), vol.1, p.61.

¹⁷⁸ Ibid.

¹⁷⁹ Bovill, *Caravans of the Old Sahara*, p.265.

of these Zaghawa in West Africa called Wangara, Wakar, or Wakore by Arab writers (all names given to the Mandingo), adopted the dialects of the indigenous peoples of Mali called Mande (Mandingo). These Wangara came to be called the Soninke or Sarakholle and include today Djula and Diallonke and other peoples now speaking dialects called Mande. Soninke and Sarakholle peoples still consider themselves relatives of the Zarma-Songhai."¹⁸⁰

In his book *Tarikh El-Fettash*, Mahmoud Kati, the 16th century historian and companion of Askia Mohamed, mentions the following tradition of the origin of the Mandingo, which was related to him by Askia Mohamed, the famous 16th king that so many so-called Black Americans take pride in: "The grandfather of Sughai (Songhai), the grandfather of Wakare (a name for the Mandingo), and the grandfather of Wankara (a name for the Mandingo) were brothers. Their father was a king from the Yemen whose name was Taras (Baras) the son of Haroun. When his father died, his brother Yasraf the son of Haroun became the king and this Yasraf treated his nephews harshly, so they migrated from the Yemen to the Atlantic coast. The oldest of them was named Wakare the son of Baras and his wife's name was Amina the daughter of Bakht. Wakare was the grandfather of the tribe called Wakare. The second of them was called Sughai the son of Baras and his wife was named Sara the daughter of Wahab. He was the grandfather of the tribe called Sughu (Songhai). The third of them was called Wankara and he was the youngest. He was the grandfather of the tribe called Wankara."¹⁸¹ This tradition is consistent with the Songhai's tradition of their origin which says, "As for the first king Zai El-Aiman (the founding father of the Songhai tribe), the origin of the expression (Zai El-Aiman) is 'He came from the Yemen.' It is said that he and his brother left the Yemen and traveled about Allah's earth until destiny brought them

¹⁸⁰ Ibid. p.131.

¹⁸¹ Mahmoud Kati, *Tarikh El-Fettash* (Paris, 1964), pp.24-25.

to the ancient land of Songhai. This happened during the time of the Pharaohs.¹⁸²

Askia Mohamed, the famous 16th century Songhai Dynasty king that many so-called "African Americans" take pride in, was from the Turud branch of Mandingo. On his return trip from his famous pilgrimage to Mecca, he spoke to Jalal el-Din El-Suyuti the famous Egyptian scholar and historian who told him, "...Your tribe is related to the Turud who are from the people of the Yemen."¹⁸³ Also, Ahmed Mansour El-Dhahabi, the Moroccan Sultan of the 16th century, said to Askia Mohamed's descendant Askia Ishaq, "You have related that your forefather, the son of ibn Dhi Yazan (Saif ibn Dhi Yazan) was the first to believe in my forefather Mustafa (the Prophet Mohamed (PBUH))..."¹⁸⁴ This Saif ibn Dhi Yazan is the famous Himyarite king of the 6th century A.D. As you can see, Ahmed Mansour El-Dhahabi was well aware of the fact that the Mandingos were Yemenite Arabs.

So, as you can see, the Mandingo tribe formed as a result of the Arab tribe of Gara (Garamantes), who were Elamites, mixing with the Juhayna branch of Himyarite Arabs called the Zaghawa. This is why you will find some Mandingo traditions that say that the Mandingos are from the Elamites or Mesopotamians (from their Gara origin) and you will find others that say that they are from the Yemen (from their Zaghawa origin). Turn to tree 8 on page 21 to see the origin of Juhayna.

The Keita branch of the Mandingo tribe, however, has a completely different origin. The Keita branch of the Mandingo tribe are Alawites. That is to say, they are descendants of Ali the son of Abu Talib (see page 62). El-Ghaneemi says, "The Keita clan, which founded the Mali Kingdom, is descended from the Alawites. That is to say, they are descended from Imam Ali ibn Abu Talib, the fourth rightly guided Caliph."¹⁸⁵

When speaking of the 14th century Mandingo king Mansa Musa, who was from the Keita branch of Mandingo and whom the so-

called African Americans take pride in, Ibrahim Tarkhan quotes the Arab historian El-Omari as saying, "...and this king of Takrur claims descent from Abdella the son of Salih the son of Hasan the son of Ali the son of Abi Talib."¹⁸⁶

Ibn Battuta, the Arab historian of the 14th century, says, "In the city of Ghana is the residence of the king of the districts of Ghana (Mansa Musa), who lays claim to being a descendant of Hasan the son of Ali."¹⁸⁷

When speaking of this same king (Mansa Musa), Ibn Khaldun (of the 14th century) says that it is said that the children of Hasan had a country and a large kingdom (Mali, the land of Takrur).¹⁸⁸ He also says, "It is said that there was a country and king in Ghana, of people from the Alawites, known as the children of Salih. The author of the book *Rojar* says that this Salih is Salih the son of Abdella the son of Hasan the son of Hasan."¹⁸⁹ Ibn Khaldun further says, "Some historians say that he is Salih the son of Abdella the son of Musa the son of Abdella (nicknamed Aba El-Karam) the son of Musa the Black and that during the days of El-Mamoun, he left for Khurasan and eventually caught up with his children in the Maghrib (the West) who had a kingdom in the land of Ghana."¹⁹⁰ Ibn Khaldun also says that this Salih could possibly be Salih the son of Yousef the son of Mohamed El-Akhader the son of Yousef the son of Ibrahim the son of Musa the Black the son of Abdella the son of Hasan the son of Hasan the son of Ali the son of Abi Talib.¹⁹¹ It is said that this Mohamed El-Akhader sent his grandson Salih to the Sudan to start a kingdom.¹⁹²

Doctor Mohamed El-Gharbi says in his book *Bad-a El-Hukm El-Maghribi Fi Sudaan El-Gharbi*, "...There came (to Ghana) from the East, people descended from the Prophet Mohamed (PBUH)

¹⁸⁶ Tarkhan, *Dawlat Mali El-Islamiyya*. P.35.

¹⁸⁷ *The Travels of Ibn Battuta*, pp.237-238.

¹⁸⁸ Abdel Rahman Ibn Khaldoun, *El-Ibir* (Dar El-Kitab El-Lubnaani, 1959), vol.5, p.433.

¹⁸⁹ Abdel Rahman Ibn Khaldoun, *Mugaddima Ibn Khaldoun* (Beirut: Dar El-Jil), p.60.

¹⁹⁰ Abdel Rahman Ibn Khaldoun, *El-Ibir*, p.127.

¹⁹¹ Ibid.

¹⁹² El-Gharbi, *Bad-a El-Hukm El-Maghribi*, p.33.

¹⁸² El-Sa'adi, *Tarikh El-Sudan*, pp.4-5.

¹⁸³ Ka'ti, *Tarikh El-Fettash*, p.13.

¹⁸⁴ El-Gharbi, *Bad-a El-Hukm El-Maghribi*, pp.665-666.

¹⁸⁵ El-Ghaneemi, *Harakat El-Madd El-Islami*, p.293.

belonging to the same family as the Idrisis who had ruled Morocco since the year 788 and had formed two other countries, one in Andalusia (the children of Hamoud) and the other in El-Yamama (the children of El-Akhader). These Shurafa (people descended from the Prophet (PBUH)) did not only think of spreading Islamic teaching, but they also worked at forming a kingdom in the Sudan."¹⁹³ Dr. El-Gharbi further says, "It appears that this Salih who came from Mecca found the same welcome in Ghana that Idris found in Morocco and he took advantage of this welcome by forming a kingdom in the Sudan."¹⁹⁴

In his book *The Description of Maghrib, Sudan, Egypt, and Andalusia*, El-Idrisi (12th century) describes Mali as follows: "Its people are Muslims and its king is described as being a descendant of Salih the son of Abdella the son of Hasan the son of Hasan the son of Ali the son of Abu Talib."¹⁹⁵

In his book *Subh El-A'asha*, El-Qalqashandi (14th century) says, "It is said in El-Ta'arif that this King of Taktur claims descent from Abdella the son of Salih the son of Hasan the son of Ali the son of Abu Talib. I say that he is Salih the son of Abdella the son of Musa the son of Abdella (Abi El-Karaam) the son of Musa the Black the son of Abdella the son of Hasan the son of Hasan the son of Ali the son of Abu Talib."¹⁹⁶

This Abdella the son of Salih mentioned in El-Ta'arif could be the son of the Salih the son of Abdella the son of Musa the Black the son of Abdella the son of Hasan the son of Hasan the son of Ali the son of Abu Talib mentioned by El-Asbahani in *The Book of Songs*. El-Asbahani says in *The Book of Songs* that this Salih was called *the Father of Abdella*, so apparently he had a son named Abdella.¹⁹⁷ Those who said Salih the son of Hasan the son of Ali the son of Abu Talib inadvertently skipped Abdella, Musa the Black, Abdella, and the second El-Hasan.

¹⁹³ Ibid.

¹⁹⁴ Ibid.

¹⁹⁵ El-Sharif El-Idrisi, *Description of Maghrib, Sudan, Egypt, and Andalusia* (Leiden, Brill, 1866) p.6.

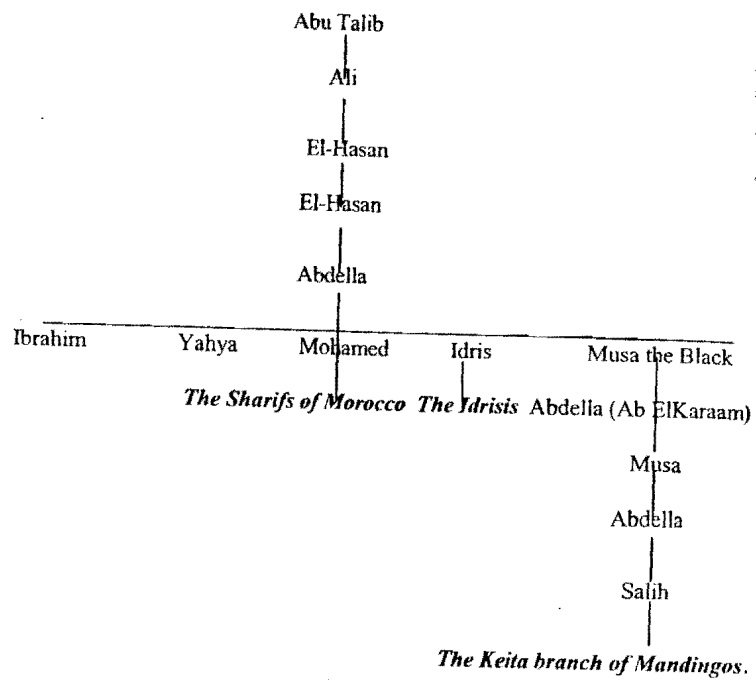
¹⁹⁶ Ahmed El-Qalqashandi, *Subh El-A'asha* (Cairo: Dar El-Kutub El-Masriya, 1918-1922), vol.5, p.286.

¹⁹⁷ El-Asbahani, *Kitaab El-Aghaani*, vol.15, p.88.

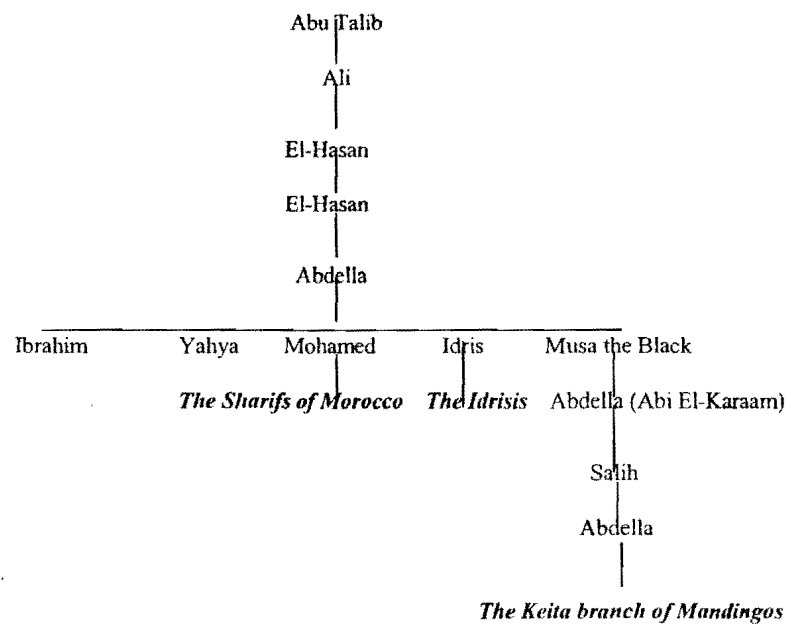
Ibn Batuta, Ibn Khaldun, El-Qalqashandi, and El-Omari were all scholars/historians that lived during the same time that Mansa Musa lived. It's clear that the knowledge they had was that Mansa Musa was descended from Ali ibn Abu Talib. Mansa Musa was a very pious man who took his religion seriously. He is well-known for his famous pilgrimage that he performed. During this pilgrimage, he gave away so much gold in charity that the price of gold in Egypt decreased tremendously. Why should we call him a liar when he says that his tribe was descended from Ali? Who should we believe instead of him?!

So, we can see that one of three possible genealogical chains was meant when it was said that these Mandingos were descended from Hasan the son of Ali the son of Abu Talib.

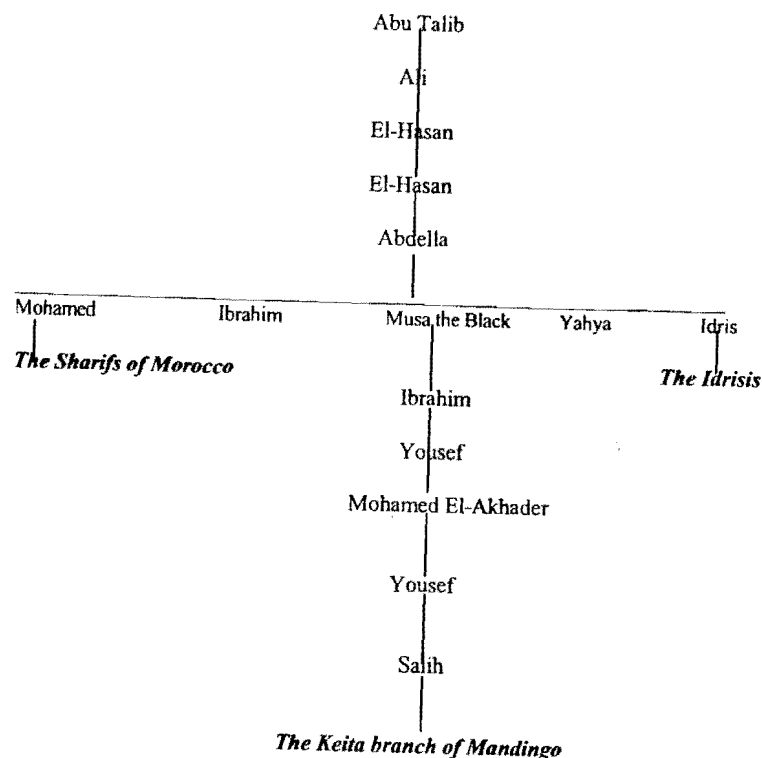
The first genealogical chain is:



The second possible chain is:



The third possible genealogical chain is:



Remember that Ibn Khaldun said that it is said that the Keita clan of Mandingo are descended from Salih the son of Abdella the son of Hasan the son of Hasan (Musa the Black and Abdella are excluded from the line). Looking at the second genealogical tree on page 115, one can see whence the confusion arises. There are three Abdellas. One is Abdella the son of Salih, another is Abdella the father of Salih, and the third is Abdella the son of El-Hasan. Whoever transmitted this information to Ibn Khaldun appears to have inadvertently skipped Musa the Black and his son Abdella (the second Abdella). Such minor mixups in genealogical trees are not uncommon amongst the Arabs. Any way that you look at it, the Keita branch of Mandingo are descended from Ali the son of Abu Talib through his descendants El-Hasan, Abdella, and Musa the Black.

As you can see from the three trees, the Keita clan of Mandingo are related to the Idrisis of North Africa and the Alawites of Morocco. The Idrisis are descended from Idris, who is the brother of Musa the Black, the Keita's ancestor. The Alawites are descended from Mohamed, the brother of Musa the Black and Idris. By examining all of this in detail, one can see how closely related the Keita clan of Mandingo are to the other Shurafa; the Alawites and Idrisis of "Africa" north and south of the Sahara and other parts of the world.

Those who have doubts about the Keita being descended from Ali the son of Abu Talib because of the Keita's dark complexion should bear in mind the fact that this Musa the Black in the genealogical tree of the Keita, the great, great grandson of Ali the son of Abu Talib, was described by El-Zubeir ibn Bukar as being black-skinned. This is how he got his nickname, *the Black*. His brother Mohamed and even Ali himself were also described as black-skinned (see pages 62-65).

Other clans of the Mandingo include the Fina, who are descended from Abu Ayyuob El-Ansari; the Sakho, who are descended from Abu Bakr El-Siddiq; the Suware, who are descended from Abd El-Muttalib; the Kamara, who are descended from Sa'ad ibn Abu Waqqas; the Jakhanke, who are descended

from Umar ibn El-Khattab; the Saghanogho, who are descended from Uthman ibn Affan; and the Kaba, who are also from Quraish. Phillip Curtain mentions an example of a Mandingo from the Kaba family being captured in Futa Jallon, Guinea, sold as a slave and shipped across the Atlantic. His name was Muhammad Kaba alias Robert Peart and Robert Tuffit.¹⁹⁸



A man from the Hausa tribe



Malam Hassan (from Hausa tribe)

The Hausa

The Hausa is a very large Arab tribe found in northern Nigeria, Niger, and other parts of the area called Africa. The Hausa are originally from Baghdad, Iraq. They are descended from Abu Yazid (Bayajida) Abdel Rahman the son of Abdullahi, the king of Baghdad.

Malam* Hassan (seen in picture above), author of *A Chronicle of Abuja* and former member of the Nigerian House of Representatives says, "The origins of the rulers of Zazzau are the same as those of the Habe (Hausa) rulers of Biram, Daura, Kano, Katsina, Gobir, and Rano; indeed they all spring from the same

¹⁹⁸ Curtain, *Africa Remembered*, p.163.

* Malam is a title in the Hausa language meaning teacher or learned one. It's the Arabic word *Mu'allam*.

man, one Bayajida dan Abdullahi, who reigned in Baghdad long ago."¹⁹⁹

A written record called *The Girgam* explains the origin of the Hausa people in detail. This Girgam says, "The people went up out of Canaan and settled in the land of Palestine. And a certain man among them named Najib the Canaanite went up out of Palestine with all his household and journeyed westwards into Libya, which is one of the Provinces of Egypt, and there they dwelt for many years. And a certain man from among them named Abdul Dar, and he was a son of Najib, went up out of Libya and dwelt in the province of Tripoli. And after some time he sought the kingship of Tripoli, but the people refused. Wherefore he arose with his people and journeyed to the south till he came to an oasis called Kusugu (in Nigeria) and dwelt there. And he begat children, and they were all daughters. Their names were Bukainya and Gambo and Kafai and Waizamu and Daura, and she was the youngest. All these he begat before they came to Daura (in Nigeria).

"And a certain man named Abuyazidu, son of Abdullahi; the king of Baghdad, quarrelled with his father and the people of the city. And they were divided into forty companies. Then Abuyazidu with twenty companies journeyed until they came to Bornu (in Nigeria), and they dwelt there. But the king of Bornu saw that Abu Abuyazidu was stronger than he and was of a mightier house, so he took counsel with his people. And they counseled him that he should give Abuyazidu his daughter to wife, and become his father-in-law. And he did so and gave him his daughter Magira to wife, and he married her. Then the Sarkin Bornu said to Abuyazidu that he wished to go to war and prayed him to lend him his horsemen and warriors to aid him against his foe, and he gave him three thousand horses with their warriors, together with princes to the number of seventeen. And he said, 'When we return from this war, I will make them princes in my country.' And they went out to war and stayed for six months. Then Sarkin Bornu took counsel to kill Abuyazidu, but his wife

¹⁹⁹ Malam Hassan & Malam Shuaibu: *A Chronicle of Abuja* (Nigeria: Ibadan University Press, 1952), p.2.

Magira heard it and straightway told him. And when he saw all that had been done, that his horsemen had been taken away from him and his princes, he saw that it was a plot to overcome him, and he spake unto his people and bade them flee to the north during the night. And they obeyed and left him, and he arose with his wife and journeyed to the west. And when they came to a place called Gabas ta Buram, his wife bare a son: and he left her there and passed on with his concubine and his mule, and his concubine also was with child. And they journeyed until they came to Daura at night and they alighted at the house of an old woman whose name was Waira and he asked her for water. But she answered that they could not get water except on Fridays. And he asked her what hindered them, and she told him there was a snake in the well. And he took the bucket which she gave him and went to the well and let the bucket down into the water. When the snake heard the bucket, she lifted her head out of the well to kill him, but he drew his sword and cut off her head- and her head was like the head of a horse. And he drew water and took the head of the snake, and it was the night before Friday. And in the morning the people assembled at the well and they questioned one another who had done this to the snake, whose name was Sarki, and they marvelled at that part which lay outside the well and that which remained within it. And the news was brought to the Queen of Daura, and she mounted with all her princesses and came to the well, and she asked who had done this thing. And many people spake falsely and said that they had killed the snake, but when she asked to be shown the head of the snake, they were all dumb. Then spake the old woman at whose house Abuyazidu had alighted, and said that a man had come to her house during the night with an animal which was like a horse and yet was not a horse; and he asked me for a bucket and I gave it to him, and he drew water and watered his beast and gave me what remained, perchance it was he who has done this deed. And they summoned him and asked him, and he said he had done it, and showed them the head of the snake. And the Queen said, 'I have promised that whoever should do this thing, I will give him half my town. But Abuyazidu said he wished rather to marry her, and she consented. And he dwelt in her

house together with his concubine who was with child. And when the people came to the Queen to bring her news, she would bid him go to the house of Makassarki (the snake-killer). Then the concubine bare a son and she named him 'Mukarbigari'. Then the Queen of Daura also bare a son and she named him 'Bawogari'. Then Abuyazidu died and Bawo (Bawogari) ruled in his stead. And Bawo begat six sons and these are their names:

"Gazaura who became king of Daura,

"Bagauda who became king of Kano

"and these were sons of the same mother.

"Gunguma who became king of Zazzau,

"Duma who became king of Gobir

"and these two were sons of the same mother.

"Kumayau who became king of Katsina.

"Zamna Kogi who became king of Rano; and these two were sons of the same mother."²⁰⁰

All these places; Daura, Kano, Zazzau, Gobir, and Katsina, are in present-day Nigeria.

Ajayi says in his book *History of Africa*, "According to tradition, the Hausa are all descendants of one Bayajidda (Abu Yazidu) son of Abdullahi king of Baghdad. The latter, after quarrelling with his father, journeyed to Bornu and thence to Daura where he slew a snake that used to prevent the local people from drawing water from a well. The Queen of Daura then married Bayajidda and had a son called Bawo. When his father died, Bawo ascended his throne and had six sons who became the kings of Kano, Zazzau (Zaria), Gobir, Katsina, Rano, and Biram. Together with Daura, these states were known as the 'Hausa Bakwai' or the seven Hausa states in contradistinction to the 'Banza Bakwai' or the seven bastard 'Hausa' states which were probably states under Hausa influence."²⁰¹

Bovill describes the ancient sword which is part of the regalia of the Hausa Sultan of Katsina as follows:

"The Sword of State is an ancient blade suggesting Moorish (Arab from North Africa) or possibly Eastern (Arab from the

²⁰⁰ Palmer, *Sudanese Memoirs*, vol. 3, pp. 132-134.

²⁰¹ Ajayi, *History of Africa*, vol. 1, p. 20.

Arabian Peninsula) workmanship. The hilt and scabbard of silver were made to the order of the present Emir. The blade itself is engraved with an inscription in Arabic characters which has been translated as under:

Obverse. Help comes from God and victory is near so announce glad tidings to the Faithful O Muhammed.

Reverse. There is no sword save Dhul Fiqar and no hero save Ali.

"The sword Dhul Fiqar was captured from the Koreish at the battle of Badr and became henceforth the Sword of the Prophet. From him it passed to Ali."²⁰²

So, as you can see, the Hausa is an Arab tribe descended from Abu Yazid Abdel Rahman the son of Abdullahi the king of Baghdad, Iraq. This is what the Hausa have been taught about their origin for hundreds of years. This is what their grandparents taught them and this is what they are taught in school even until today.

The Yoruba

The Yoruba tribe, with its many branches such as the Oyo, Egba, Egbado, Ijebu, Ekiti, Ondo, Akoko, Ikale, Ijesha, Yagba, Jumu, Aworo, Ife, Aja, and Mahi, is an Arab tribe that entered the area called Africa from Arabia many years ago. Some say that they are from Mecca and from the tribe of Quraish. Others say that they are descended from Ya'rub the son of Qahtan from the Yemen; hence the name Yoruba (see tree 2 on page 15).

Frank Willett says, "Clapperton has recorded Sultan Bello's account of the Arabian origin of the Yoruba."²⁰³ Speaking of Yoruba traditions of origin, Biodun Adediran mentions the tradition that the Yoruba are descended from "a prince who

migrated from Arabia."²⁰⁴ Samuel Johnson, in his book *The History of the Yoruba*, mentions that the Yoruba come from Mecca.²⁰⁵ The Encyclopedia Britannica says, "Another important linguistic group consists of the Yoruba-speaking peoples who, like the Hausa and the Fulani, have ancient connections with the Middle East."²⁰⁶ Allister MacMillan says, "The Yorubas claim to have come from the East, and this is probably correct; they are certainly not of pure Negro type as are the rest of the forest tribes."²⁰⁷

Joseph Williams says, "Dennett would look even further to the East for an explanation of many of the characteristics of this same people (the Yoruba), when he quotes approvingly from an article in the Nigerian Chronicle as follows: 'There can be little doubt that the Yoruba people are at least intimately connected with the Orientals (people from the East). Their customs bear a remarkable resemblance to those of the races of Asia. Their vocabulary teems with words derived from some of the Semitic languages; and there are many natives of Yorubaland to be found having features very much like those of Syrians and Arabians.'"²⁰⁸

Ali Mazrui, author of *The Africans, A Triple Heritage* says, "According to a related mythological tradition, the Yoruba migrated from Mecca to their present abode, having been forced out of Mecca following a civil war involving Oduduwa, a son of King Lamurudu of Mecca. Oduduwa became the common ancestor of the Yoruba as a Black African people, and Ile-Ife was the place from which Yoruba culture flowered in West Africa."²⁰⁹

²⁰⁴ Biodun Adediran, *Nigerian History and Culture* p.12.

²⁰⁵ Samuel Johnson *The History of the Yoruba* (London: Routledge & K. Paul, 1966), pp.3-5.

²⁰⁶ *Encyclopedia Britannica Macropedia*, vol.29 p.906.

²⁰⁷ Allister MacMillan, *The Red Book of West Africa* (F.R.G.S., 1968), p.26.

²⁰⁸ Williams, *Hebrewisms in West Africa*, pp.105-106.

²⁰⁹ Mazrui, *The Africans, A Triple Heritage*, p.300.

²⁰² Bovill, *Caravans of the Old Sahara*, p.221.

²⁰³ J.D. Fage and R.A. Oliver, *Papers in African Prehistory* (Cambridge: Cambridge University Press, 1970), p.304.

The Fulani

The Fulani is a large tribe found in areas from Arabia to all countries across the area called Africa to the Senegal. They are Arabs descended from Uqba the companion of the Prophet Mohamed (PBUH). There is disagreement, however, as to which Uqba they are they descended from, Uqba ibn Naafie' or Uqba ibn 'Aamir. Most people say they are descended from Uqba ibn Naafie' El-Fihri, who was from the Arab tribe of Quraish. Others say that they are descended from Uqba ibn 'Aamir ibn 'Abd Qais, who was from the Arab tribe of Ansar from the Yemen.

It's important that readers realize that the Arab armies that left the Arabian Peninsula in the 7th century to spread Islam also went to the area called West Africa. Both Uqbas are known to have been in the region of West Africa. Uqba ibn Naafie' conquered the land of Takrur (area of Senegal, Gambia, Guinea, etc.) and Ghana. El-Ghaneemi says, "Historical facts confirm that Guinea, which was a part of the Islamic Empire of Ghana, submitted to the Islamic invasion during the time of Uqba ibn Naafie' in the year 55 of the hijra (Islamic calendar)."²¹⁰ When Uqba ibn Naafie' reached the Atlantic Ocean during his spreading of Islam in the area called West Africa he entered the waters of the Atlantic, raised his sword, and said, "I swear by Allah! If I knew that there were a people behind this sea, I would go to them and fight them in the path of Allah!" Mohamed El-Gharbi says, "Uqba ibn 'Aamir ibn 'Abd Qais conquered, under the command of 'Amr ibn El-'Aas, the town of Ghadaamis, which was the gate of eastern

Niger, in 662 A.D. and in the following year he conquered Wadan and Kavar, which are in West Africa, and he was victorious in the area. He had holy war and conquests in the area."²¹¹ Ibn Adhaari El-Maraakashi says that, in his second campaign in West Africa, Uqba ibn 'Aamir ibn 'Abd Qais descended from Morocco and reached Ghana through Wadan and built mosques there.²¹² So, as you can see, both Uqbas were in the area called West Africa. One of them was the ancestor of the Fulani and hence, the forefather of the so-called Black Americans.

The *Cambridge History of Africa* says, "The gradual infiltration of Fulani from the west had begun well before 1600, and was by the end of the eighteenth century strong enough to overthrow most of the established states of Hausaland, and almost Mandara, Bagirmi, and Bornu as well. Fulani legends of origin, which attach their descent to 'Uqba b. Naafi of Arabia, say that this movement arose from a desire to return to Mecca, and that the Fulani accordingly traveled slowly east, though groups were constantly breaking away to follow their own purposes."²¹³

Dr. Abdel Fattah El-Ghaneemi says concerning the origin of the Fulani, "They say that they are an Arab people from Arab origin. They, like many African tribes, say that their origin is from the Arabs. They (the Fulani) say that their ancestor, 'Uqba the son of Naaf 'ie El-Fihri (the Quraishi) or 'Uqba the son of 'Aamir married the daughter of the king of the Turud tribe (a branch of the

²¹¹ El-Gharbi, *Bad-a El-Hukm El-Maghribi*, pp.31-32.

²¹² Ahmed ibn Adhaari El-Maraakeshi, *El-Bayaan El-Mu'arib Fi Ikhtisaar Akhbaar Muluk El-Andalus wa El-Maghrib* (Beirut: Dar El-Thaqafa), vol.1, p.58.

²¹³ *Cambridge History of Africa*, vol.4, p.106.

²¹⁰ El-Ghaneemi, *Harakat El-Madd El-Islaami*, p.270.

afore-mentioned Mandingo) and had four sons. They say that the Fulani people are from the offspring of these four sons."²¹⁴

In one of his poems, Sheikh Abdella ibn Fudio, the brother of 'Uthman ibn Fudio, the famous 18th century Islamic reformer who fought jihad in the area now known as Nigeria, said:

"And 'Uqba, the ancestor of the Fulani, is from the Arabs."

The Encarta Encyclopaedia says, "Their (the Fulani's) Fulfulde language is closely related to the languages of Senegal, suggesting the possibility that their ancestors migrated from the Middle East through North Africa to Senegal. By the 10th century, they had adopted a new language in Senegal and begun to spread eastward, reaching present-day Nigeria by about the 14th century."²¹⁵

The *Cambridge History of Africa* says, "Oral traditions in the Sahara and the Sudan seek direct association with 'Uqba ibn Naaf'ie, the general who led the Arab troops to the Maghrib al Aqsa, i.e. to the 'Farthest Maghrib' or 'Farthest West', the territory now known as Morocco, to reach the Sea of Darkness (the Atlantic) in the west, and the 'Sea of Sand' (the Sahara) in the south. According to some traditions, 'Uqba continued his raids as far as the frontiers of the Sudan. Fulani traditions describe 'Uqba as the leader of their migration from the (north) east."²¹⁶

²¹⁴ El-Ghaneemi, *Harakat El-Madd El-Islami*, p.198.

²¹⁵ *Encyclopedia Encarta*

²¹⁶ *Cambridge History of Africa*, vol.2, p.637.

The Wolof

The Wolof, found in Senegal and Gambia, is an Arab tribe descended from Himyarite Arabs from the Yemen. Their ancestor, Abu Bakr ibn 'Umar, is the cousin of Yousef ibn Tashfin and is from the Sanhaja Himyarite Arabs. In fact, the name of the country that they are widespread in, Senegal, was named after the Zenaga, a branch of their original tribe, the Sanhaja. This Yousef ibn Tashfin is the famous leader of the Almoravid dynasty that ruled Senegal, Mauritania, Morocco, and Andalusia (southern Spain) in the 11th century A.D. This Almoravid dynasty started in the area called Senegal today. From there (Senegal) they set out to conquer much of North Africa and Spain.

Abu Bakr ibn 'Umar, the Sanhaja Himyarite ancestor of the Wolof, was also called Abu Dardai and he had a son named Ahmed (Amadu). This Ahmed (Amadu) was called Ndyayan Ndyay. John Ralph Willis says, "Tradition holds that Abu Dardai, the forerunner of Ndyadyan Ndyay (founder of the Wolof community in the Walo, Senegal) was descended from Murabitin (Almoravids). Again, Amadu Bubakar b. 'Umar (who took the name "Ndyadyan Ndyay"), first brak of the Walo, is seen as the son of the Almoravid amir Abu Bakr and a Torodo woman."²¹⁷ El-Khalil El-Nahwi says in his book *Muslim Africa; the Lost Identity*, "Ndadyan Ndjay, the first king of Walo, is descended from Abu Bakr ibn Umar, commander of the Almoravids, and an African wife of his."²¹⁸ El-Khalil El-Nahwi says that Abu Bakr's wife was an "African", but in fact, she wasn't an "African" but an Arab woman from the tribe of Turud. Remember that the Turud tribe is a branch of the Mandingo tribe and are Yemenites. As I said before, Askia Mohamed, the famous 16th century Songhai Dynasty king that many so-called "African Americans" take pride in, was from the Turud branch of Mandingo.

²¹⁷ John Ralph Willis, *Studies in West African Islamic History* (London: F. Cass, 1979), vol.1, p.5.

²¹⁸ El-Nahwi, *Ifriqiyya El-Muslima: El-Hawiyya El-Daai'a*, p.23.

The Kanuri

The Kanuri is also an Arab tribe. They are descended from Saif ibn Dhi Yazan, the aforementioned famous Himyarite king of the 6th century A.D. Biodun Adediran says, "Among the Kanuri, the belief in an ancestral migration from Arabia is very strong. According to the legends, the culture-hero of the Kanuri was one Sayf b. Dhi Yazan..."²¹⁹ El-Ghaneemi says, "One of the Arab tribes that settled around the basin of Lake Chad is the tribe of Kanuri."²²⁰ I once interviewed a person from the Kanuri tribe and he confirmed to me that his tribe is, in fact, descended from Sayf ibn Dhi Yazan.

The Akan and Asante (Ashanti)

The Akan and their descendants the Asante (also called Ashanti) and Fanti are also Arab tribes. They are descended from nomads from the Sahara Desert mixed with Carthaginians (descendants of the Phoenicians). The Arabs of the ancient Arab kingdom of Ghana (the Mandingo) are their ancestors. Hence, they (the Akan and the Asante) are descended from the Gara, who are descended from the Elamites. The modern country called Ghana, where the Akan are found, was named after the ancient Arab kingdom of Ghana.

The *Encyclopedia Americana* says, "The first major Akan states-Bono, Banda, and Gonja-began to emerge just north of the forest from the 13th century. Just as these were influenced by ancient Ghana and Mali, so they too influenced the development of smaller states farther south among kindred peoples, the modern Ashanti and Fanti."²²¹ The *Encyclopedia Britannica* says, "It would seem that the first states of the Akan speaking peoples who now inhabit most of the forests and coastlands were founded, c. the 13th century, by the settlement just north of the forest of migrants coming from the direction of Mande (Mandingo)."²²² Madeline

²¹⁹ Adediran, *Nigerian History and Culture* p.11.

²²⁰ El-Ghaneemi, *Harakat El-Madd El-Islaami* p.22.

²²¹ *Encyclopedia Americana*, vol.12, p.716.

²²² *Encyclopedia Britannica*, vol.29, p.870.

Manoukian says, "The oldest centre of Akan civilization south of the Black Volta was the city of Bono-Mansu, capital of Bono, founded about 1295, its ruins are about 100 miles north of Kumasi. According to the tradition of the Bono-Techiman State, the ruling class founders of the city **came originally from the Great White Desert, the Sahara.**"²²³ Eva Meyerowitz says, "According to the following tradition the most remote ancestors of the Bono were, in fact, a Saharan people. The late Dr. J. B. Danquah was told this by Nana Akumfi Ameyaw III who confirmed it when we spoke about this."²²⁴ At a rite performed annually at a festival in Ghana, the Bono, when asked where they came from answer, "**In countless numbers we came, we came from Timbuktu, the barren Timbuktu, all tired and worn out we came...**"²²⁵ Timbuktu is a famous, ancient, Arab city in Mali. Meyerowitz says, "According to tekyiman traditional beliefs the founders of Begho originated like the founders of Bono, from Tumutu (Dyala) in the Niger bend (Timbuktu). This certainly corresponds to the tradition of the Kara Dyula of Bondugu who say that their ancestors originally came from Tumbutu (Timbuktu) and were ousted by a race of people whose name they have forgotten (the Azawagh, A.D. 1000). From Tumbutu (Timbuktu) they moved to Wa'du (Wagadu in Ancient Ghana) and then to Mande where they, together with other people, founded a big town (Tabu). When a civil war broke out they went to Begho to join brothers who had settled in Banda at an earlier date."²²⁶ Meyerowitz also says, "One can conclude then that **the ancestors of the Akan and Guan, were the last immigrants from the Sahara** who reached Ghana via the Niger bend."²²⁷

Meyerowitz also says, "...Many Akan in the forest region maintain that their ancestors were Ntafo. Ntafo means 'Mande people'; Nta is the Twi word for Nda, Ndo or Nde, the name of the

²²³ Madeline Manoukian, *Ethnographic Survey of Africa: Western Africa, Akan & Ga-Anangme Peoples of the Gold Coast* (London, New York: Oxford University Press, 1950), Part1, p.13.

²²⁴ Meyerowitz, *The Early History of the Akan States of Ghana*, pp.13-14.

²²⁵ *Ibid.*, p.8.

²²⁶ *Ibid.*, p.43.

²²⁷ *Ibid.*, p.196.

earliest Mande (Mandingo) state."²²⁸ Josheph Williams says, "Lieutenant Desplagnes asserts that when the Agni and Ashanti, whom he considers as branches of the same tribe, sprung from the Nda family, reached approximately their present habitat in the twelfth century, they brought with them the germs of the Mediterranean civilization that they had imbibed during long centuries of the tribal development through contact with the peoples of the recurrent migrations from the North... According to Desplagnes, too, it was the tributary tribes of the Carthaginians (descendants of the Phoenicians) who introduced the religious ideas of the Sudan. During the Roman Conquest most of these tribes were driven into the desert, and found their way to the region of the Niger, where they mingled with the earlier tribes, including the Nda (ancestors of the Akan and Ashanti)."²²⁹

Williams says further, "Thus it happened that the Nda who occupied the Nigerian plains and doubtless other branches of the family who had become closely allied with the Songhois (Songhai) and had been driven in from the East, were forced to retreat to the South."²³⁰ He also says, "We are convinced that **what is really characteristic and distinctive of the Ashanti must be traced ultimately to the far East**, and that too at a very early period."²³¹

In his book *Hebrewisms of West Africa*, Williams mentions many customs of the Ashanti that can be traced to the Canaanites (Phoenicians). An example he gives is the Ashanti superstition of "making Obi", which is a form of witchcraft practiced by the Ashanti. He (Williams) quotes John Bathurst Deane as saying, "The origin of the terms Obeah and Obi may be traced to the Canaanitish superstition of the Ob or Oub, which Bryant has so ingeniously detected in his remarks upon the witch of Endor."²³² Williams also says, "John Banthurst Deane, after claiming to connect the Obeah of the West Indies (obtained from the Ashanti) with the ophiolatry of the Phoenicians and Egyptians,¹ concludes:

'Hence there is room for one of these two conclusions: that the Gold Coast (Ghana) was either colonized from Canaan (Phoenicia) or from Egypt; the former of which is perhaps the more probable."²³³

Meyerowitz says the following about the Koromante (Koromantse), who are descendants of the Akan: "The Koromantse, according to Etsi tradition, came from Ndjadum and **were originally nomadic cattle people from the eastern Sahara**, the ancestral home of the founders of Bono. As their name suggests, they were probably Garamante by nationality, immigrants from the adjacent Fezzan (in Libya) where the Garamante had a kingdom which before the Arab conquest in A.D. 666 was ruled by the same people as the Ndjadum of the Bono. Koromante and Garamante are one and the same word because Koro and Gara are synonyms in Sahara and Sudan and man-te is a suffix which can be translated as 'state-people'."²³⁴ Remember that the Garamantes (Gara) are Elamites who entered the area called Africa from southern Arabia many years ago. (For more information on the Garamantes, turn back to pages 105-106) Also remember that the Mandingo are also descended from the Elamites.

It's interesting to note that there was an ancient Elamite country called Anshan. The Elamite kings were called "King of Anshan". The contracted form of *Anshan* is *Asan*. In the western part of the area called Africa, the suffix -ti means *the people of*. So, people from this Elamite country would be called Asanti, which is the exact name of the tribe I am discussing now.

²²⁸ Meyerowitz, *The Early History of the Akan States of Ghana*, p.131.

²²⁹ Williams, *Hebrewisms of West Africa*, p.241.

²³⁰ Ibid. p.310.

²³¹ Ibid.

²³² Ibid. p.44.

²³³ Ibid. p.50.

²³⁴ Meyerowitz, *The Early History of the Akan States*, p.75.



Members of the Nupe tribe

The Igala (Igara), Bariba, Nupe, and Jukun

The Igala (Igara), Bariba, Nupe, and Jukun are all tribes of the same origin. Palmer says, "A Nupe informant states that originally the old Nupe kings, the Jukun of Wukari and the Igara of Idah (Attagara), were all Bari-Bari (Barbars) of Bornu and that these Bari-Bari came to the region of Karshi (Sokoto) whence

(a) The Nupe kings went to Lade, Mokwa, and Raba near Jebba

(b) The Jukun to Bepi and Wukari

(c) The Atta (Atta-gara) to Idah"²³⁵

Palmer explains what he means by the Igala, Bariba, Nupe, and Jukun being Bari-Bari when he says, "In 800 A.D. there was a great invasion of Beri-Beri, who were Muslims. They came from the Yaman in Arabia by way of the Fezzan and Kavar, and continued to the country of Mao (Kanem territory) leaving in their

passage some people who thought the country of Bulma attractive and suitable to settle in."²³⁶

Joseph Williams says, "The Jukun of Northern Nigeria claim to derive their origin from Yemen."²³⁷ Williams further says, "Tracing the Jukun to the East, we find that according to their tribal traditions, they 'left Yemen through fear of Muhammed.' Claiming a descent from Yemen, they are not unlike the Diallyaman of the Songhois (Songhay)."²³⁸ Bear in mind that the Jukun are of the same origin as the Igala, Bariba, and Nupe. On the previous page is a picture of members of the Nupe tribe.

The Arabs in East Africa

Besides the unknown Arabs that I mentioned in this book, there are other unknown Arabs in the area called "Africa" that I didn't mention. I didn't mention the many unknown Arabs on the east coast of Africa in countries like Mozambique, Tanzania, and Kenya. In fact, the country Mozambique was named after an Arab sultan who ruled there in the 15th century. This Arab Sultan's name was Musa el-Bique. The Portuguese, who colonized the area in the 15th century, corrupted the name Musa el-Bique to Mozambique. The Arabic encyclopedia *El-Munjid* describes Sofala, which is in the southern part of Mozambique, as "the capital of a small Arab country."²³⁹ Speaking about Mozambique, Duarte Barbosa says, "Going forwards towards India, and leaving Angoya, there are three islands very near to the mainland, among which is a Moorish (Arab) town called Mozambique which has a very good haven, formerly the resrt of the Moors who traded to Cofala (Sofala) and Cuama to repair their ships-as they found there good depth of water and wood and provisions. Among the Moors (Arabs) of this isle of Mocambique (Mozambique) was a Xarife (Sharif) who governed and judged them."²⁴⁰ Barbosa also says,

²³⁶ Ibid., vol.1, p.3.

²³⁷ Williams, *Hebrewisms of West Africa*, p.295.

²³⁸ Ibid., p.314.

²³⁹ *El-Munjid*, p.357.

²⁴⁰ G.S.P. Freeman-Grenville, *The East African Coast* (Oxford: Clarendon Press, 1962), p.310.

²³⁵ Palmer, *Sudanese Memoirs*, vol.2, p.63.

"Going forward in the direction of India...There is a river of no great size upon which up the stream is a town of the Moors (Arabs) which they call Cofala (Sofala), nigh to which the king our Lord possesses a fort. These Moors (Arabs) have dwelt there a long time by reason of the great traffic which they carried on with the Heathen of the mainland. The Moors of this place speak Arabic and have a king over them who is subject to the King our Lord."²⁴¹ Dr. Mahmoud Mohamed El-Huwairi says, "Before reaching the east African coast, most Portuguese thought that the people who lived there were simple people, more like the people they found on the western coast of Africa. However, this opinion changed head over heels after the arrival of Vasco da Gama on the coast of Mozambique the beginning of March 1498 when he was surprised by seeing the houses of the people made of wood while the mosques and the house of the ruler of Mozambique were made of stone. Vasco became even more surprised when he set his eyes on Zacoeja, the sheikh of Mozambique- subject at that time to the sultan of Kilwa- wearing silk garments and a sword and dagger. In his company were a group of Arabs dressed in the finest garments. Musical instruments preceded them. Then Vasco realized why the ruler of Mozambique received his simple gifts with contempt. I repeat, the people of Mozambique at first welcomed Vasco and his crew and received them with honors because they thought that they were Muslims who arrived from Morocco. However, as soon as the people discovered that the newcomers were Christians, they immediately took a hostile stand and without delay grabbed their weapons. However, Vasco fired his cannons and killed some of them. Then, after obtaining the provisions and fresh water that he needed, he set sail north -ward."²⁴²

Speaking of Kilwa in Tanzania, Barbosa says, "Going along the coast from this town of Mocambique (Mozambique) there is an island hard by the mainland which is called Quilwa (Kilwa), in which is a Moorish (Arab) town with many fair houses of stone and mortar, with many windows after our fashion, -very well

²⁴¹ Ibid. p.127.

²⁴² Mahmoud Mohamed Huwairi, *The East African Coast From the Dawn of Islam Until the Portuguese Invasion.* p.127.

arranged in streets, with many flat roofs. The doors are of wood, well carved, with excellent joinery. Around it are streams and orchards with many channels of sweet water. It has a Moorish (Arab) King over it. From this place they trade with Cofala (Sofala), whence they bring back gold, and from here they spread all over Arabia Felix which henceforth we may call by this name even though it be in Ethiopia for all the sea-coast is well-peopled with villages and abodes of Moors. Before the King our Lord sent out his expedition to discover India, the Moors of Cofala (Sofala), Cuama, Angoya, and Mozambique were all subject to the King of Quilwa, who was the most mighty king among them. And in this town was plenty of gold, as no ships passed towards Cofala without first coming to the island. Of the Moors (Arabs) there are some fair and some black, they are finely clad in many rich garments of gold and silk, and cotton, and the women as well; also with much gold and silver in chains and bracelets, which they wear on their legs and arms, and many jewelled earrings in their ears. These Moors speak Arabic and follow the creed of the Alcoran, and have great faith in Mafamede (Muhammad)."²⁴³

F. Esoavelomandroso says in UNESCO's History of Africa, "It was particularly in the twelfth, thirteenth, and fourteenth centuries that Arab or Muslim influence became very powerful in Madagascar and the surrounding islands, an influence that was at once political, economic and cultural."²⁴⁴ "He also says, "Comoran and Malagasy traditions, moreover, speak of ancestors of Arab origin, compelled to leave their country of origin because of their religious convictions...Other traditions preserved among the Antambahoaka and Antanosy in south-eastern Madagascar also speak of the arrival from Mecca of a common ancestor, Raminia."²⁴⁵ Esoavelomandroso says further, "The trading posts of north-western Madagascar and the Comoro Islands had many features in common with the towns of the East African coast, as regards both their configuration and the life-style of their inhabitants. The ruins of ancient fortifications, the remains of the

²⁴³ Freeman-Greenville, *The East African Coast*, p.131.

²⁴⁴ UNESCO, *History of Africa* p.604.

²⁴⁵ Ibid. p.605.

mosques and the old houses with richly carved doorways which still exist in Anjouan all bear witness to a life deeply marked by Islam and by Arab civilization in the settlements of Mutsamudu, Wani, Domoni and Sima.²⁴⁶ He also says, "On the island's population, the sorabe (manuscripts which are a compilation of the traditions of the scribes) carefully preserved by the Antemoro (a people of the south-eastern region) speak of the arrival and settlement of Arabs from Mecca."²⁴⁷ He also says, "Most authors are agreed today in bringing to light the important role played by the Arabs in the political and social history of Madagascar."²⁴⁸ Basil Davidson speaks of captives from Kilwa, Mombasa, and Sofala being sold in Angola and captives from Mozambique being sold in the Congo.²⁴⁹ These captives were sent to America. The *Cambridge History of Africa* says, "...Finally, even the East Africans added to the labour and cultural life of America. It is in eastern rather than western Africa that the rabbit or hare (Swahili, sungura) is the outstanding animal hero, and motifs around the clever rabbit are widespread in the U.S.A."²⁵⁰ It also says, "One large section of Jamaican maroons was called Madagascars."²⁵¹

The *Encyclopedia Britannica* says, "As early as 1502 the shaykh at Kilwa was obliged to agree to a tribute to the Portuguese as the ruler of Zanzibar (in Tanzania) was later. A large Portuguese fleet established a Portuguese factory (trading post) at Sofala in 1505, and shortly afterwards the Portuguese sacked both Kilwa and Mombasa. They sacked Brava (in Somalia) in 1506 and forced Lamu (in Kenya) and Pate (in Kenya) to submit, and only Mogadishu (in Somalia) escaped unscathed. Within eight years of their arrival they had managed to dominate the coast and the trade routes that led from there to India."²⁵²

²⁴⁶ Ibid. p.607.

²⁴⁷ Ibid. p.599.

²⁴⁸ Ibid. p.611.

²⁴⁹ Davidson, *Black Mother*, p.107.

²⁵⁰ *Cambridge History of Africa* vol.4 p.618

²⁵¹ Ibid. p.612.

²⁵² *Encyclopedia Britannica Macropedia*, vol.17 pp.803-804.

So, as you can see, beginning in the 15th century, the Portuguese, in their campaign of revenge against the Arabs, defeated the Arab city-states on the east coast of Africa and in the process of doing so, took many of the inhabitants captive. These captives are also the ancestors of those in America who call themselves "African Americans". Not only did the Portuguese defeat and invade these Arab city-states, but they also encouraged the Arabs to fight each other for their (the Portuguese's) benefit. The *Encyclopedia Britannica* says that the Portuguese "became skilled at playing one small state against another."²⁵³ It also says, "Both Mombasa (in Kenya) and Pate (in Kenya) were disastrously defeated by Lamu (in Kenya) in the battle of Shela, c.1810."²⁵⁴ It also says, "In 1727 Pate joined with the Portuguese to expel the Omanis, especially from Mombasa, where in 1728-29 the Portuguese authority was momentarily restored."²⁵⁵

As a result of the arrival of the Europeans on the south-eastern coast of the area called "Africa" in the 15th century, the Arab countries found there (Kenya, Tanzania, Mozambique, etc.) were completely "Africanized" and their inhabitants were captured and taken to America. Their descendants are none other than the so-called "African Americans".

²⁵³ Ibid.

²⁵⁴ Ibid. p.804.

²⁵⁵ Ibid. p.804.

CONCLUSION

So what I have shown is that, unlike what most people have hitherto believed, the original Arabs were a very dark-skinned people. I have shown what started the fallacy that the original Arabs were a light-skinned people. You have seen how the Arabs of the past described themselves as dark-skinned. You have also seen some examples of noble, pure-blooded Arabs of the past who were not described simply as dark-skinned, but were described as jet-black.

I have also shown how most of the peoples and tribes that the so-called "African Americans" are descended from are of Arab origin—both known Arabs and unknown Arabs. The ancestors of the so-called "African Americans" are known Arabs such as Arabs from Oman, Andalusia, Morocco, Mauritania, the Sahara, and Arabs in the area called West Africa such as the Sharifs (descendants of the Prophet Mohamed (PBUH)), the Kunta, the Trarza, the Brakna, the Baribish, etc. Their ancestors are also Arabs from tribes that most people today don't know are Arabs. These unknown Arab ancestors of the so-called "African Americans" include such peoples and tribes as the Muleththimin, the Songhai, the Mandingo, the Fulani, the Hausa, the Wolof, the Yoruba, the Kanuri, the Akan, the Ashanti, the Jukuri, the Nupe, the Igala (Igara), and the Bariba. All of these ancestors of the so-called "Africa Americans" are of Arab origin.

The fact that European colonists have changed people's conception of who is or who isn't an Arab doesn't change reality. Because certain people don't want to believe that these peoples and tribes are Arabs or don't want other people to believe that they are Arabs, doesn't make them not Arabs. Regardless of whether or not certain people like it, the traditions of all of these peoples and tribes is that they are of Arab origin. The fact that certain people, for whatever reasons they might have, would rather ignore the traditions of these people does not change reality. The truth is that these people have been told for centuries that they are descended from Arabs and if we don't believe what their ancestors said about their origin, who will we believe?

W.J. Perry was right when he said, "They tend to ignore tradition, which is a trustworthy witness of the past. Any close student of ethnology knows that the theoretical side of the study

has made little progress, and this is due, in great measure, to the contempt shown by so many students for native tradition."²⁵⁶

So why the doubt? Is it because of the appearance of these people? Well, I've proven unequivocally that the pure Arabs are/were a very dark-skinned people with kinky hair and an appearance like that of these very people who say that they are of Arab origin. These people look like Arabs. They say that they are of Arab origin. It's a known fact that Arabs have, for thousands of years, been immigrating to the area that they are found in. What more is needed?

The question that remains to be answered is, why don't many ethnologists want to accept these traditions? If these people say that their origin is Arab, why do ethnologists feel that they have to reject what they say and what their forefathers have said for centuries and instead give them an origin that THEY want them to have? At the same time, why don't they reject the preposterous claims of people like Ariel Sharon and Menachem Begin who say that they are Hebrews? These people don't look like the original Hebrews looked. Their language is Yiddish and other European languages, not Hebrew. They came from a place far away from the area that the Hebrews are from. However, I don't hear ethnologists shouting that these people can't possibly be Hebrews. Why is this so?

Because some people don't want these people to be of Arab origin, doesn't make them non-Arabs. Because some people want the Arabs to be a light-skinned people, doesn't make them a light-skinned people. Race or blood cannot be changed by a person's or people's mere desire. A person who is of Arab origin is an Arab regardless of whether or not certain people want to believe or accept the fact that he/she is.

The people in America who call themselves "African Americans" are descended, for the most part, from peoples and tribes of Arab origin. Whether or not certain people want to accept this reality doesn't change the facts. The truth is that the so-called "African Americans" are in reality Arab Americans. They are Arabs in both origin and appearance.

I hope that after reading this book, so-called African Americans will begin to call themselves what they truly are, namely, Arab

²⁵⁶ Perry, W.J., *Children of the Sun* (London: Methuen & Co. Ltd., 1923), p.29.

Americans. The ancestors of the so-called African Americans didn't call themselves Africans, so there is no reason why their descendants should. Their ancestors said that they were from the Middle East; so they, the descendants, must say the same.

I also hope that after reading this book, all Arabs will have the courage to admit that the original Arabs were a very dark-skinned people. I also hope that those in positions of authority will not just sit back after learning this truth, but instead will have the courage to admit that what I have said is true and work to correct the misconception that people have concerning the appearance of a pure Arab. I hope that they have the courage and integrity to say what is true even if that truth is bitter to them. I hope that they give their dark-skinned Arab brothers and sisters what is rightfully theirs by making the fact that the original Arabs were a dark-skinned people known to both Arabs and non-Arabs. It's very important that a people know what their ancestors looked like.

The Arabs of the past spoke about what the Arabs looked like, so why shouldn't we? The Arabs of the past made it clear to all what the Arabs looked like and we must do the same, especially now since it is clear that most people have a completely incorrect idea about the appearance of the original Arabs. Ibn Abbas said that Allah gave the children of Sam and the children of Ham a dark complexion and He gave the children of Japeth a light complexion. There is no changing of Allah's creation.

The original Arabs were a dark-skinned people and it's important that their descendants know this fact whether or not they still have the dark complexion that their ancestors had. This way, perhaps those Arabs who have lost their dark complexion will have more respect for the appearance of their ancestors.

What I have given you in this book is the truth, the whole truth, and nothing but the truth. I hold these truths to be more than sufficient evidence that the original Arabs were a very dark-skinned people, that a dark complexion is a sign of purity of Arab blood, and that the so-called African Americans are in reality Arab Americans.

I conclude by posing the following question: Who should be expected to prove his claim of Arab origin, he who has an appearance like that of the original Arabs or he whose appearance is completely different from that of the original Arabs?

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Notice the resemblance



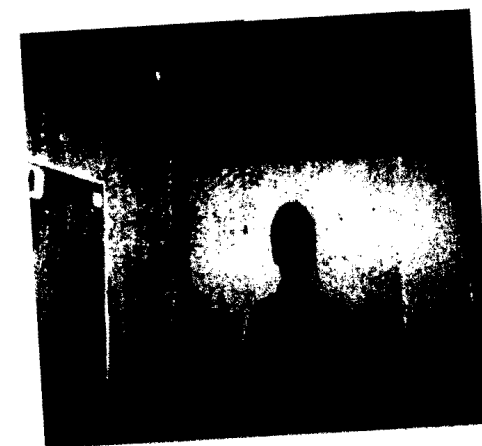
17th century Alawite king of Morocco



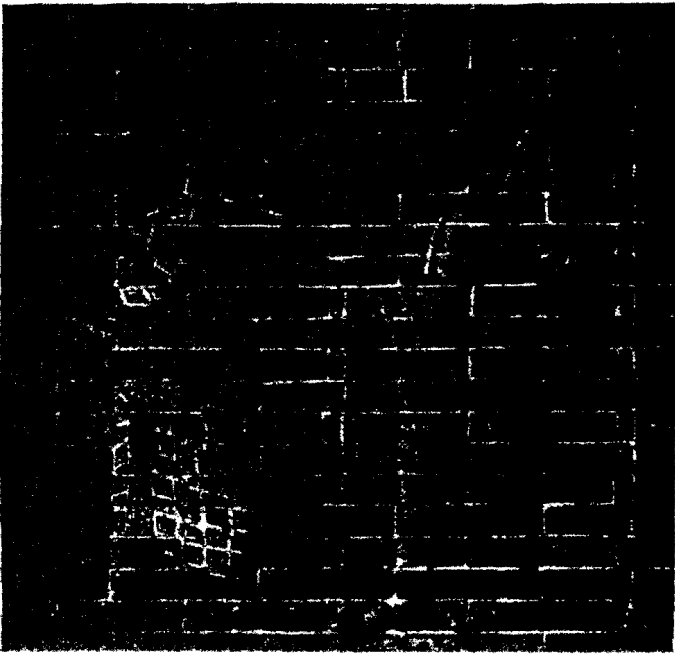
Person from present-day Alawites(Morocco)



Person from present-day Alawites(Morocco)



Person from present-day Alawites(Mali)



Ancient Elarnites



Arab from the Shuwa
Arabs of Chad



Arab from the Kanuri tribe